

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, MAY 13, 1920.

NEW SERIES VOLUME XXII, NUMBER 19

South Carolina reports \$1,262,000 given to the campaign the first year.

"Personal liberty" with some candidates for office nowadays means liberty to violate the law with impunity.

News from Laurel is that the people are upset because the United States census gave them only about 54 per cent increase in population.

Evangelist T. T. Martin has published in tract form the articles on both sides of the controversy with reference to the theological views of President Poteat of Wake Forest.

Pastor C. C. Pugh, formerly in Mississippi, now at Ft. Valley, Ga., recently had a good meeting in his church, assisted by Evangelist J. H. Dew.

Pastor S. W. Rogers went to the convention at the expense of his churches at Union and Noxapater. He says members are coming in at nearly every service.

The Sunday School Board's business receipts for the year just ended were \$862,000, which is a gain of \$228,000 over last year. Over \$140,000 was spent for benevolent and field work. This is the greatest year of its history.

Dr. Geo. H. Crutcher now Mission Secretary in Louisiana accepts the chair of Evangelism in the Baptist Bible Institute and will begin his new work this summer. We know of no man who is more in love with the kind of work or better fitted to fill this position.

We hope to have at least a part of the report of the convention in Washington ready for next week's paper. Brother Martin Ball, who has reported the conventions for several years, is expected to do so this year. We are sorry to hear that he has not been so well recently.

Dr. B. D. Gray of the Home Board, Telegraphs: "Glorious year! Total receipts \$1,559,019.00 Some debt." This is a great record and we rejoice and thank God. The debt is only evidence of the Board's faith in God. The total contribution for Home Missions for Mississippi, including Building and Loan fund, is \$96,433.58.

Mrs. Curtis Lee Laws, wife of the distinguished editor of the Watchman Examiner died in a hospital in Brooklyn near the last of April. She was a native of Baltimore and had adorned the home in which she was wife for 26 years. She had always been active in Christian work and entered with hearty sympathy into the interests of her husband. Besides Dr. Laws she leaves to mourn her loss a daughter who is under appointment as a missionary to China.

We have just received with compliments of the author a "Catechism of the Interchurch World Movement (unofficial)" by Dr. J. W. Porter of Lexington, Ky. It is as fine and informing a tract as could have been prepared, and anybody who wishes to know the essential facts about this movement put in a nutshell, could not do better than to secure a copy, and if you wish to inform other people you might scatter them by the hundred.

## WHY DO I TRY?

(Mrs. Tessa W. Roddey.)

Why do I try,  
Why not let folks alone,  
And say 'tis no business of mine  
If these people are lost in sin?  
Why do I pray  
From day unto day,  
That all may be saved  
By the blood of the Christ  
Who died all men to redeem?

Why do I try,  
Why not drift idly by  
All these people and things,  
And let them go on their own way?  
Why do I work,  
Why can I not shirk  
All the calls and appeals  
That the world and the people  
Seem to make to my heart each day?

Why do I try  
In life's hurry and fret  
To stem the strong tide  
Of the downward trend of events?  
Why do I plant  
Every way that I can  
With brain, heart and hand  
To help every, man, woman, child  
The upward climb to commence?

Why do I try?  
Tis the call of the Christ  
To follow His steps every day  
And help people to know His Word  
Redeemed by His blood  
I plan and I pray  
All the time, all the way,  
Every day, every way,  
To answer the call of my Lord.

Mrs. R. L. Webb, Pascogoula, Miss., Box 261 has religious tracts which she wishes to give to the missionary recently asking for them.

All the Jackson pastors expect to be in Washington at the Convention this week, also the superintendent of the hospital, and the mission secretary, the assistant organizer and the editor.

Church Clerk L. B. Thompson, post office Bassfield, writes that Ebenezer church, Jefferson Davis county, will celebrate its centennial the second Sunday in May.

An occasion of unusual interest and importance was the ordination on Wednesday night, May 5th, of four fine men to the work of the ministry. These were Prof. W. H. Coleman, the head of the department of English in Mississippi College, and three of the students, Messrs. Robert Gandy, Edwin Landrum and E. M. Seward. Dr. J. B. Lawrence preached the ordination sermon, Rev. W. A. Hancock presented the Bible and Dr. O. M. Patterson led the prayer of ordination, while Pastor Zeno Wall presided. The examination was held previously and the council heartily recommended them. At the same service the examination of another student in the college was authorized by the church as he was applying for ordination.

Clinton has half a dozen representatives at the convention this week.

It is said that in the past ten years one eighth of the entire population of Mexico has emigrated to the United States.

"Not good if detached" is the label now put on Baptists who are not affiliated with the church near which they live.

Pastor T. L. Holcomb closed his first year at Columbia on the first Sunday in May. There has been a net increase in church membership of 204.

Dr. A. J. Aven, of Mississippi College, recently preached the commencement sermons at Bogalusa and for the Holmes County Agricultural High School at Goodman.

Rev. W. A. Jordan gladdened our office with a brief visit as he returned to New Orleans from Raymond, where he had assisted Pastor Suttle in a meeting. There were six baptized.

Dr. R. V. Powers, of Jackson, who before his death gave \$10,000 to endow a children's ward in the Mississippi Baptist Hospital, left \$2,000 to the Salvation Army in Jackson. He was generous while he lived and being dead yet speaketh.

Poor Mexico seems to be in the throes of another revolution. The elements opposed to Carranza have attained such strength and numbers as at least to make probable the overthrow of the president, if the reports in the papers are to be credited. He has never seemed persona grata to the Catholic church.

Dr. Scarborough reports that the campaign pledges now total \$90,600,000.00. The cash collected is over \$12,000,000, being more than one hundred per cent over last year. The total expense of campaign for whole year including that of the state officers is about one per cent. There have been about fifty thousand baptisms and twenty-five thousand added in otherways to the churches.

The Lord seems to have raised up a man to contend for the faith hard by Crozer Seminary. The pastor of the First Baptist Church at Chester, Pa., is taking Dr. Vedder to task for denying the sacrificial atonements of Jesus, and declaring that it cannot be proved there is no such place as heaven. Dr. Vedder is a teacher in the Seminary. There are Seminaries and Seminaries.

The editor had the great pleasure of preaching last Sunday to a congregation of old friends of his former pastorate at Camden. The occasion was the request for a commencement sermon to the Madison county agricultural high school. Prof. P. W. Berry, formerly of Mississippi College, has been superintendent for five years. The trustees recently showed their appreciation of him by adding \$1200 to his salary. His wife has charge of the music department and on Saturday night gave a concert which would be a credit to any institution. They are as capable and versatile as the best, and have gathered about them a strong faculty. The address of Sunday evening was by Mr. Byron Buford of Jackson, and the address to the graduating class was by Hon. L. C. Franklin, of Clarksdale. We know of no more delightful community in which to work or live.

## THE BAPTIST RECORD

### A CUBAN CONVENTION.

J. G. Chastain.

Our readers will recall the fact that Northern Baptists work the eastern half of Cuba and Southern Baptists the western, each having their own annual conventions. We have just held, in the beautiful little city of Trinidad on the south coast, the 16th annual session of our convention. It was a joyous and profitable occasion. Although Trinidad is at the eastern extremity of our territory, the enrollment showed that we had about 80 representatives from our 29 churches. A good program, carefully prepared and published in advance, furnished a guide to our sessions which ran thru three days. Dr. E. C. Dargan, was, by a rising unanimous vote, made honorary president of the convention. He brought to us three great messages on: "The Preacher," "The Sunday School Teacher" and the "Interchurch Movement," respectively. His wise talks on these vital subjects were eye-openers to the Cuban brethren and will do untold good.

To systematize and better organize our work, the convention a year ago inaugurated three boards, on: Education, Publications and Missions respectively. The convention just held occupied itself mainly with the reports of these three boards. While they raised only a little over 2,600 dollars during the year for the different objects fostered, the wisdom of the plan is beyond question, and a greatly enlarged program for the future calls for the enlistment of all our forces and resources for a great onward move along all lines.

Less than a year ago we entered the 75 million campaign and today our Cuban pastors and churches are hilarious over the joyful culmination. More than \$50,000 has been subscribed, \$23,000 of it coming from the Havana church. True it is that this old mother church of all our Cuban work has 400 members, yet many of these are scattered and all are poor, only three or four families owning their own homes. But this church is thoroughly organized "and all the people have a mind to work." The spirit of self support is taking a hold on Cuban Baptists in a way that is highly gratifying. To this object \$2,763.00 were given this year.

Our work is hampered and embarrassed for lack of more well trained preachers and teachers. We are happy over the prospect of a large class of young preachers and lady students who are planning to enter our Havana training school next September. These are sent from different parts of the Island by churches and friends who will help pay their way. That way of doing pleases us.

The widely extended city of Havana, with nearly a half million of people, constitutes a little world of its own, and furnishes a most inviting field for Christian workers. By way of parenthesis I may state that our church house "The Temple as we call it, is undergoing extensive and much needed repairs, which when completed will leave us with a model workshop, commodious and well nigh ideal for church-work. We have just organized an English speaking Baptist church for the benefit of Americans and others who do not speak Spanish. Steps are being taken to bring down from the States a pastor for this new church.

In Havana we have four organized churches, eleven mission stations, sixteen Sunday schools and seven literary schools and colleges.

Official reports to our recent convention for all the territory gave the following figures: 29 churches with 1,830 members, during the year 106 baptisms, 18 deaths, the hand of fellowship withdrawn from 37 persons. There are 41 preachers and other male workers, 50 deacons, 9B. Y. P. U. S. 10 W. M. U.'s 17 schools and colleges with 44 teachers, and a total enrollment of 4,238. Amount contributed during the year for pastoral support, \$2,763. for all purposes \$9,500.15. Subscriptions for the 75 million campaign more than \$50,000.

Our Cuban work was never better organized

than it is today nor had an outlook more hopeful.

Missionary V. B. Clark of Havana will perhaps be the only representative from Cuba to attend the Washington convention.

### THAT THEY MIGHT HAVE LIFE\*

The distinctive characteristic of the Christian religion is life. Other religions present high ideals and excellent codes of ethics. Other systems ground themselves in fundamental moral concepts and appeal to the best in human nature. Other faiths furnish examples of inspiring living and point to their glorious martyrdoms. The one distinctive note of Christianity, the one thing that differentiates it from all other religions, systems, faiths, is life. It is dynamic, not with the energy of a storage battery or dammed up reservoir, but of an indwelling life. Its power of achievement is not that of a mechanical copying of divine models and patterns, but of a swelling vitality like that of the springtime when the tides of life run at the full. Life may never be adequately defined. It must be felt. Once felt, definition is unnecessary. Technically it may be described in terms of what it does, but itself is more than doings, and it goes too deep for analysis or complete comprehension.

But life, whatever it may be, characterizes the religion of Jesus Christ in such a manner as to set it off from all other religions that man has ever known. Because of it, the comparison between this and other forms of faith is in reality a contrast, the emphasis of fundamental difference rather than of casual likeness. The first requirement of Christian disciples is a condition of life: "Ye must be born again." The law of discipleship is not imitation but impartation—the divine life flows in upon the human, and Christ and man are one in a vital union. The prophecy of the perpetuity and efficiency of the church is predicated not upon the numbers or the wisdom of those composing it, the rank and wealth they may attain, or the favorable disposition of the world towards them, but upon the indwelling of a living Spirit. "Ye shall receive power after that the Holy Ghost is come upon you," was not a local and time-limited condition, but the universal and time-long provision for the church, in lieu of which nothing avails. It has always been a marvel to the world that the church has not perished from the earth in some of the experiences through which it has passed; but the marvel of its continued existence is less than the marvel of its enduring vitality. Its continuance has not been that of solid resistance to opposing forces such as a strongly constructed building might make, but that of a living organism persisting by virtue of its own vital force. It has continued because it has lived. Had it merely existed it could hardly have existed until now.

The secret of the appeal of the Christian religion is life. Its convincing message is the word of its Lord: "I am come that they might have life, and they might have it more abundantly." Its demonstration and proof are the fact that it gives life to those who embrace it. There is no argument that can stand against an evident fact. A living Christian is the sufficient refutation of whole libraries written to prove that Christianity has no life-giving power.

We are thinking at this time particularly of the resurrection of the Lord. Easter is the world's echo of the angels declaration: "He is not here; he is risen, as he said." It is too much to say that the echo is always the expression of a conviction. There are many who participate in the outward observances of the season who are not sure that the resurrection of Jesus of Nazareth is anything more than a myth, hoary with age; there are many more who will easily concede the historicity of his rising, but who say, "What of it?" Both proof and interpretation are the obligation of those to whom the doctrine has become experience, and both are to be given in the same way. Life in the Christian demonstrates and interprets the resurrection of Jesus. "Because I live, ye shall

live also," he said; and if we manifestly live, it is manifest that we live because he does, according to his word. The convincing argument for the living Christ is the Christian who really lives. And the most damaging testimony that can be given against his risen life is that of a punctilious but lifeless orthodoxy that strenuously contends for the truth but practically denies its power. "Ye are my witnesses," said the Christ who lives, to living men. Life certifies to life as nothing else can. When the Jewish rulers saw the man who had been healed standing in the midst of them they could say nothing against the miracle which they fain would have denied. It is the disciple in whom the abounding life of the risen and living Lord has sway who is the triumphant demonstration of faith and the complete despair of unbelief.—Watchman Examiner.

### THE CALL OF SHANTUNG.

#### DO YOU KNOW?

That there are nearly forty million people in this province? That in population it is the second province in China?

That the North China Mission of the Southern Baptist Convention has sixty-one churches, with nearly twelve thousand members, nearly all of which are in this province? That over two thousand five hundred of these Christians have been baptised within the last three years?

That these people are coming in faster than they can be properly trained unless we have a larger force of missionaries? That with these people all properly trained we would be laying a splendid foundation for a much greater work in the future?

That in the two fields where we are planning to start stations we have over six hundred Christian each, the work being the outgrowth of our native Christians? That these people are pleading for workers to come from America to lead and teach them?

That hundreds and perhaps thousands of our Christians right out of heathenism and still in heathen surroundings do not see a pastor, native or foreign more than twice a year?

That we have two hundred and forty schools with nearly five thousand pupils?

That we are trying to cover Manchuria, probably the most promising mission field in the far East, the land to which the brightest young men from our schools go as the land of opportunity just as the young men of America have kept moving toward the West? That all through this country we have little groups of Christians who are as sheep without a shepherd and who only need the proper leadership to form them into strong churches? That we have not at present a single Baptist missionary in all this section?

The North China mission now needs and asks for over a hundred new missionaries most of whom are needed to enable it to conserve the best results of the success of former years.

Because of the success of the Seventy-five Million Campaign we shall not lack money nor equipment. We do lack workers from America and without them great advance seems impossible.

Below is a list of urgently needed workers.

Six single ladies for educational work. Four to teach in girls' schools one to teach in kindergarten and one to do kindergarten normal work.

Eight men for High school work.

Nineteen men for evangelistic work.

Twenty single women for evangelistic work. Six doctors (including a man to teach dentistry).

Five teachers for the North China College and Bush Theological Seminary. This includes a teacher of science, a man for Industrial and Agricultural school work, a normal teacher. Most of these places can be filled by ladies.

A man for Sunday School and Young People's work for the Mission.

Will you not join us in praying for these workers and ask the Father if you should respond to this need with your life?

**PETER SAT WITH THE SERVANTS—**  
E. L. Wesson.

The entire text from which these words were taken reads, "But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."—Mt. 26: 58.

This text might be divided thus. 1. Peter followed Him. 2. Peter followed Him afar off. 3. Peter followed Him into the high priest's palace. 4. Peter went in. 5. Peter sat with the servants. 6. Peter wanted to see the end.

But all I want us to study now is, "Peter sat with the servants." Quite an uncommon place for a big man, and we generally blame him quite a deal for his cowardice and slinking conduct. But we must confess that he got himself into a good place to learn how the common people looked at him and thought of him. Two common servant women got hold of him, as only such women can, then the common crowd which stood by got hold of him, and, I tell you, "they soon had him going some." They always will. If you want somebody to see through you, and size you up, and get next to you with hard questions, just get out with the masses under circumstances that will make them free to talk. You may think them ignorant, and uncultured, and a lot of other things, but they will see you through and through, while you see nothing in them.

Circumstances have recently thrown me much with men who work, trade, traffic, talk, and think a lot. You would not think it, but they have an opinion, that is, some among them do, about every body and everything, and they are free to express themselves to each other. If you are a preacher they will be duly deferential to you, at least they are to me, but they will size you up. I have been tremendously impressed and helped by my association with this laboring, trading, traveling, trafficking people; as I have listened to them talk and waited "to see the end." I have gotten several serious convictions which I want to give to you.

First, I have learned the sad, sad fact that the non-church going masses look upon the preachers as a class who think too well of themselves, and as men who know but little about the real life of laboring people. They look upon them as a class apart who can't really appreciate laboring humanity. That is a sad fact, but it is a fact, and the saddest part about it is, their idea is too nearly correct. As the minister is lifted up out of the common tasks of men, by being supported by the churches, he gives himself more and more to books, and to social visiting, largely in the homes of the better-to-do, and unknowingly, gets out of touch with the trading, laboring masses, and they see it and feel it, and in their hearts they resent it. That is the condition to day in the towns among the unreached, non-church-going, laboring, trading masses; and it is hard to see how to remedy it. If we visit them at their work, they look on us as gentlemen of leisure and think we come to them patronizingly; therefore their nature rebels against that, though they treat us kindly.

Second, I have learned that they, the non-churchgoing masses, think of the churches as the places for hypocrites, squeezers, extortions, grinders, and their families to make a show of their religion and clothes; and the preachers cater to such because they support them and keep them from having to do hard work, such as they do. They look on the very word church with a frown. Many of them have honestly come to think of it as a clan of selfrighteous people who look on them as "poor devils that have to work." This, too, is sad, but is a fact. Of course their conception is wrong, but how can we get them to see it? It pains my heart to see manifest in almost every face a feeling of unkindness toward the church. Talk to them about going to church and they say but little, but look a lot, and one by one get up and go to work or go away. Men and women, this is serious.

How are we to overcome it?

Third, I have learned that the non-church going masses really think that the only reason why they are wanted in the churches is to get what money can be gotten from them. Some actually claim to be converted, but say that they cannot afford to connect themselves with any church because they are not able to meet the expectations of the financial program. Of course they are wrong, but they have gotten that into their heads. This is a sad condition. It will not do to feel contemptuous toward them. Their souls are just as precious as ours, and if possible we must win them. What can we do?

Sitting with the servants is a hard task for preachers today, as well as for many of the leading religious workers, but he who can do it in such a way as to destroy suspicion, create confidence, win love, and inspire hope, will bring more souls to Christ than any other man or woman. It is pitiable to see that mental condition of this mass of humanity toward the religion of Him who said, "the poor have the Gospel preached unto them. The common people heard Him gladly." They are burdening my soul. I am not reaching them, neither are the churches I serve. God help us!

Were my Master here they would come to Him,

And wait upon His ministry.

But I poor I, my soul-light is so dim,  
They think my preaching sophistry.

**ALL ABOARD FOR WASHINGTON**

The Executive committee of the Laymen's Missionary Movement is arranging for a Conference in Temple Baptist Church, Corner 10th and N. Streets, N. W. Washington, D. C. for Tuesday evening, May 11, beginning at 8:15. Both preachers and laymen are invited to this meeting and it is hoped that many will leave home a day earlier that they may attend this important Conference. Following a Praise Service and two or three addresses of ten minutes each, a round table discussion will be conducted on practical measures; in this open meeting there will be the utmost freedom. Let men come prepared to make a brief report of service rendered and to offer a word of testimony or suggestion. The session will close with an inspirational address by some prominent layman.

The larger enlistment of laymen is the prime object of this Conference, and the Executive Committee hopes that a larger number of laymen than ever before will attend both this meeting and the sessions of the Southern Baptist Convention.

It is gratifying that laymen are coming to recognize more and more the wisdom of making financial arrangement for their pastors to enjoy this great meeting.

J. T. HENDERSON, Gen Sec..

Dr. J. B. Gambrell has this to say about the need of another Seminary:

The most urgent demand on us now is the training of preachers and workers for our churches and for our rapidly expanding mission work in every part of the world. Our present seminaries, overrunning with students, are clearly inadequate. The Religious Herald, Richmond, Va., proposes another seminary at Richmond. The suggestion is sane, sound and timely. Dr. Broadus foresaw that, in time, two new seminaries would be needed. Manifestly that time has come, and it is equally certain that with the need we have the ability to supply them.

The Bible Institute, New Orleans, has already justified its founding. Its situation, its cost and its work unite to create for it a large place in the plans of Southern Baptists. But along the Atlantic seaboard, from the borders of Delaware to the southern line of South Carolina—a territory teeming with Baptists—we have no seminary. One is sorely needed for many reasons. There is wisdom in a territorial distribution of denominational agencies. Distance counts in human thinking. For years I thought of Atlanta, Ga., as the place for the new semi-

nary. It would be a fine center, but further thought leads me to believe Richmond would serve general denominational interests better. Richmond is a great Baptist center. That eastern border has been long trained to the liberal support of all denominational interests. There are many special advantages in Richmond which I will not mention here, but I may expatiate on them in a separate article. With the old mother institution centrally located in Louisville, reaching mainly down through the heart of our territory and far into the North, and two more, one in the East and one in the West, with the Bible Institute on the Gulf coast dealing with the complex situation there, we can largely care for our pressing needs. Forward looking Baptists must now lift up their eyes and take the far look.

**BAPTIST PRINCIPLES STILL NEEDED.**

Dr. W. J. McGlothlin.

Our task is by no means victorious and some of the most important ones seem to be endangered afresh. Something like fourfifths of the nominal Christians of the world are sacramentalists; much more than half are sacerdotalists (ruled inwardly and outwardly by a hierarchy); almost half of them bow in obedience to the pope; infant baptism, while declining in practice and shorn of some of its worst evils in the evangelical denominations, is still prevalent outside the Baptist denomination and a few related bodies; and Christian democracy has by no means secured control of all the religious parties of the world. While these conditions remain there will be need for a separate Baptist body to incorporate and exemplify in its fullness New Testament Christianity. It would be little short of a tragedy for the Baptists to surrender their time-honored and time-proven position just when the opportunity to carry it to larger success seems brighter than ever before. We recognize every man who loves Jesus Christ as a brother beloved even though he may be in error, and we shall gladly join with him in the common tasks of the Kingdom where the interests of the Kingdom seem to make that wise and expedient; but we can never adopt such plans of co-operation as will silence or embarrass us in the proclamation of those great fundamental truths of the gospel which have given us significance in the past. We do not cling to these truths as a tradition nor do we insist upon the privilege of preaching them because of any love of oddity or delight in contention, but because in our hearts we believe that the world needs them, that our opponents themselves will be benefited by our faithfulness to the truths of Scripture. Feeling thus, we must be fearless while we are fraternal and kindly in our proclamation of all the truths of the gospel. In this way we can best be true to conscience and most truly and largely serve mankind.—Word and Way.

He said he would do and he did. A short time ago Pastor Edmonds of Picayune, invited the editor to visit his church. At the time he said it was his intention to put the Baptist Record into every home in the church, and now he writes that it is done. He has just had with him Bro. J. E. Byrd and Miss Minnie Brown, Sunday School specialists of the State Board. He says "it was eight days of the finest work I have ever seen done in any church. The primary work was revolutionized and put on a fine basis. There were 33 additions to the church and the church is greatly revived and ready to go to work. Brother Byrd and Miss Minnie Brown taught primary plans and programs. They both did fine work and reached about twenty teachers in these classes. There could be no finer team than Byrd and Miss Brown. Byrd did some of the finest preaching at nights that this town has ever heard and then taught in the afternoons besides.

Total receipts for Foreign Missions in the year just closed were \$2,335,249.55, of which Mississippi gave \$145,706. There is no debt.

# The Baptist Record

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### EDITORIAL.

#### IS IT HERE OR HEREAFTER.

The devil recognizes that his greatest danger lies in the Word of God. If he can keep people from reading it, he is triumphant. If we can keep preachers from preaching it, he has gained a great point. If he can pervert its meaning or cause people to misunderstand it or misinterpret it, he has succeeded in introducing confusion. If he can produce an erroneous translation, he has accomplished a large part of his purpose. In all of these he is the author of confusion.

One way in which he prevents the joy and progress of Christians is to make future what God has made present. It is strange how, successful he has been in this bad business. Much of the blessedness which God intended for us in this present life, we have been robbed of by the common fault of putting it into the future, and thinking of it as belonging to the world to come. There are many passages of Scripture, some of them containing precious promises which in most minds are relegated wrongly to the indefinite future. Some of them may be mentioned here merely as samples.

Conspicuous among these is the verse in First Cor. 2:8: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." Preachers have taken this as a text from which to preach about heaven as if the Christian life here were one of misery and disappointment, and all the joys and rewards of Christian faith and service were reserved for the other world. This is a misrepresentation of the truth of God and of the Christian life. It is true that many Christians do miss a large part of the joys of the kingdom here, partly because they think of them as belonging exclusively to heaven hereafter. They will not be ours if we do not know of their existence or if we do not believe what God has to say about them in this life.

In the passage above quoted Paul has no thought of the world to come, but is speaking of the blessedness that is ours now if we lay hold of it. He recognizes that the people to whom he is writing do not possess it. He rebukes them that they are living beneath their opportunities and rights. He charges them with being carnal and says it is impossible to deal with them except as with babes. He declares there is a wisdom which is imparted to the mature which they cannot receive because of being carnal. There is a blessedness in the Christian life a peace like a river, a fulness of grace and joy, an intimate knowledge of God which makes life a different thing when it is received. The sweetness and fulness of Christian life does not have to wait for the other world Paul says, "Unto us God revealed

them through the Spirit." They are ours now if we are willing and obedient.

Here is another passage out of many which belongs in the same class of abused scriptures by being referred to the future when the Book represents them as present experiences. The sixth chapter of Romans says over and over in various ways that the resurrection life has already begun and is a matter for this world and not for the next world only: "We were buried therefore through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." And while the next verse uses the future tense in telling of our being in the likeness of his resurrection, it is future only as to the fact of the burial. If we have been united with him in the likeness of his death, we shall be also in that of his resurrection. The second follows immediately upon the first, is future to that only and not to our present life. That this is so is seen by a reading of the verses that follow, the paragraph concluding with the exhortation, "Even so reckon ye also yourselves to be dead indeed unto sin but alive unto God in Christ Jesus." The argument of the whole passage and the whole chapter is for a new life, a life now in conformity with the truth taught in baptism and in accord with the risen life in Christ.

The kingdom of heaven itself is by many made wholly future, when the Bible teaches that it has already begun. John the Baptist said it was at hand. Jesus told the people it was among them. The same standard and principles in vogue in heaven are operative among God's people here on earth. The same life, the same controlling motives and factors, the same impulse and emotions are here as there. To be sure this is the period of struggle and the period of complete victory is yet to come. But the Bible represents that we are already in the kingdom; eternal life has already begun. The new creature is already here; the new heavens and the new earth are to come.

Somebody has written a book on the present tenses of the Christian life. But each one of us would do well to make his own book by a study of the Bible on this subject. What you get out of it will do you vastly more good than what somebody else gets out of it and turns over to you.

#### THE COMPLICATIONS OF UNION.

Just now the Methodists, North and South are trying to solve the problem of unification. This is not to find any fault with them nor primarily to discuss their problems for them. It is simply a study of Unification as exemplified in their efforts.

The difference between Baptists, who hold the congregational form of church polity, and Methodists, who hold to the episcopal form, comes immediately into evidence. To a Baptist there is no such thing as visible union, actual or possible. It simply does not exist either in fact or in thought. It is neither possible nor desirable. On the other hand the Methodist idea, which is like that of the Protestant Episcopal and the Catholic, is that organic, bodily, visible unity is absolutely, essential to the idea of the church. To them unless the whole body of Christians is joined up into one great organization there is something seriously lacking in Christianity, that violence is done to the body of Christ, and offense given to his person; that otherwise the Lord is grieved and the world cannot be effectively reached; That the salvation of the world is retarded if not absolutely prevented by such divisions. To a Baptist it is still true that it is not by might nor by power, but by the Spirit of God that the work is done; that we cannot depend upon great organization and mighty machinery to do the Lord's work, but it must be done by units inbreathed with his Spirit.

The purpose of this article is to call attention to the complications that arise when you try to

Thursday, May 13, 1920.

have "One Big Union" of churches. This is exemplified in the difficulties which our Methodist brethren are meeting in their efforts at Union among themselves, North and South. It is evident from a reading of their papers that the endeavor to unite the two branches of Methodist brethren are meeting in their efforts at any safe landing is very doubtful.

Take one question among others as a sample: there is serious difficulty in handling the Negro question. That is there is a difference as to how the Negro churches shall be included in the organization, whether they shall have separate conferences, with separate bishops whose administration shall be distinct from the white bishops and conferences, and have representation in the general conference. Some of the Northern Methodists are insistent that there shall be no separation and no discrimination. Some of the Southern Methodists are as insistent that there shall be no mixing of races by embodying them in the same annual conference, or making it possible for Negro bishops to have the rights of bishops in the white conferences.

We are not undertaking to solve these difficulties for our Methodist friends. They are beyond us. We are simply calling attention to the complications that organic union involves. It produces situations which simply do not exist in a congregational form of church government. With us every church determines the conditions of membership and nobody from the outside has any voice in the control of the church. The Negroes and white people once belonged to the same Baptist churches, and in a few cases there remain some negro members in white churches. The Negroes voluntarily withdrew to form their own churches after the civil war. There was no effort to force them out and there is no effort to force them in. They are as good Baptists and as good Christians as if they belonged to the same churches as the white people. Their rights in the kingdom are not precluded nor abridged by being in a separate organization, and nobody feels that there is any "schism in the body of Christ" because of the churches working through different organizations. A Baptist may work with any of these organizations that he chooses.

It is not a matter of geography or of race. If he is born of God and has a like precious faith he is welcome anywhere. We have one Lord, one faith and one baptism. There is nobody trying to put all of us into one box or tag us with one name. We are as free as the separate drops of water in the ocean and hold together better than any other body of believers in the world.

#### HE HAD THE BLUES.

The first Baptist preacher in the world had the blues, and anyone who has them now may claim preapostolic succession. John the Baptist had a period of serious spiritual depression when his faith was in partial eclipse.

Nobody had ever preached with a more positive note of conviction than he did; and nobody had ever greater reason to be sure he was right and his message true. He was filled with the Spirit from his birth; his mother had doubtless told him the sacred mysteries revealed to her and her kins-woman Mary. God had made known to him exactly how the Messiah was to be identified: "Upon whomsoever thou shalt see the Spirit descending and abiding upon him the same is he that baptized in the Holy Spirit. And I have seen and borne witness that this is the Son of God." It is hard to understand how any one who had seen so clearly and spoken so positively could ever harbor a doubt or be assailed by questions as to the truth he preached.

And yet, alas for poor human nature, the doubts came! John's ministry was fulfilled. He loyally rejoiced in the success of his Master, even when it meant the loss of his own personal following. Jesus was making and baptizing more disciples than John. But John

was shut up in prison. He could no longer see what was going on in the world. The shouts of the redeemed and the songs of the men who were healed did not reach his ears in prison, and all sorts of questions began to arise; questions as to the person of Christ, as to, the truth which John had preached. Could it be possible that Jesus was not indeed the one who was to come or was he like himself simply a forerunner and herald. The Giant of despair had him locked in the castle of doubt. He was in the fortress of Machaerus and Herodias triumphantly held the key. John was disappointed; and so he sends a deputation of friends to ask of Jesus and possibly make other inquiry. "Art thou he that should come or look we for another?" His faith had well nigh struck bottom.

There are always reasons for the blues. When people are over worked and run down, satan takes advantage of them. When they are in ill health it is easy to be a prey to spiritual ills. Elijah had his period of spiritual as well as physical exhaustion and was woefully in the dumps. Many a preacher is on Monday unfit to mingle with people for fear of doing more harm on Monday than he did good on Sunday, simply from nervous exhaustion. When our sources of knowledge are cut off we are liable to have a false perspective, and everything seems going to the bad.

But Jesus deals gently with John. He sends him a cheering message. The work moves on; go and tell him about it. He can't see is going on. It would help a heap for people who are raised, blind receive sight, lame are made to walk, the lepers are cleansed, the deaf hear, the poor have good tidings preached to them. That's a tonic to faith; that's a breath from the sunny hills. A good religious paper, not one that croaks and kicks, but one that tells of progress in the work of God is a good medicine. It would help a heap of people who are down in the pit or the frog pond.

And then Jesus gently, so gently, rebukes him by saying "Blessed is he who shall find no occasion of stumbling in me." He did not declare malidiction on the doubt. He did the other, he declared blessings on the believer. He pointed to the brighter side.

When things do not go as we expected or planned, we are not therefore to conclude that everything has gone to the bad. John was disappointed, but the purpose of God was being fulfilled. God's plan is not thwarted because we are set aside. The heavens haven't collapsed because we are out of the running for a while. The purpose of God may be fulfilled even by our disappointments. Steady in faith. Constant in hope! Patient in affliction! Unselfish in it all! Wait on God! I had fainted unless I had believed to see the goodness of Jehovah in the land of the living.

#### GENERAL CONFERENCE FOR BAPTIST STUDENTS.

Ridgecrest, N. C. June 9, 1920.

We have just been assured by the Railroads that all Baptist students and others desiring to attend the General Student Conference for Baptist students and others, which will meet at Ridgecrest, June 9, 1920, may buy round trip tickets for one and one third fare to Black Mountain, N. C. Black Mountain but not to Ridgecrest. Ridgecrest is also on the Southern Railway seventeen miles east of Asheville.

Our students and other friends are going to Ridgecrest, June 9, 1920 in large numbers. Every Baptist school throughout the southland should be represented also Baptist students in state and independent institutions. It is already evident from our correspondence that the attendance will be good.

A most attractive program has been arranged. Among those who will take part on the program either as speakers or conference leaders are the following: A. C. Dixon of London; L. R. Scarborough of Texas; W. L. Poteat of N. Carolina; J. R. Saunders of China; W. B.

Bagby of Brazil; B. D. Gray of Georgia; A. L. Aulick and Mrs. Aulick of Texas; W. R. Colum of North Carolina; Walter N. Johnson of North Carolina; Chas. T. Ball of Texas.

The Assembly owns a large hotel and there are on the grounds a number of smaller hotels and boarding houses, and cottages with rates ranging from \$9.00 to \$15.00 per week. For information regarding the Conference, address Baptist Student Missionary Movement, Box 995, Ft. Worth, Texas up to May 30th. After that date the address will be Ridgecrest, N. C. instead of Ft. Worth, Tex.

#### ABSOLUTION.

A peasant boy, of pious constitution,  
Went to a Romish priest for absolution.  
"Can you absolve my sins?" he cried.  
"Assuredly I can!" the priest replied.

"What price," the youth demanded, "is the least  
you charge for this?"  
"A shilling!" said the priest.  
"And may I ask," the lad presumed to say,

"To whom for absolution do you pray?"  
"Why, the bishop," said the priest devoutly.  
"What does he charge?" the rustic questioned  
stoutly.

"A shilling!" quoth the priest. "And do you  
know

To whom for absolution does he go?"  
The priest surveyed the querist with surprise,  
And said: "The bishop to the Pope applies."  
"Well," asked the boy, "what payment does he  
claim?"

"A shilling!" was the answer, still the same.  
"The Pope—to whom does he make applica-  
tion?"

Inquired the youth, with little hesitation.  
"He prays to God!" the priest rejoined again,  
Astonished at the persevering swain.  
"What does he charge?" was still the rustic's  
cry.

"Oh, nothing! nothing!" was the priest's reply.  
"Ah, then," the peasant cried, in accent willing,  
"I'll pray to God myself, and save my shilling!"

Streater.

#### THE OLD AND THE NEW.

Men's thoughts and plans are constantly changing. The world today is very different from the world of St. Paul's time. Many customs of society are different. Polygamy and slavery are no longer countenanced by the State. Industrial conditions have changed with the growth of modern business and the introduction of modern machinery. The mingling of many nationalities in large centers and present day democratic ideas bring new problems. There are those who say that consequently methods of Christian work must be today radically different from the methods employed by Christ and his apostles, or even from those in use fifty years ago. They say that while personal evangelism and a preaching ministry was the main dependence then, social evangelism must be the chief method now. Whereas formerly we were content with saving individuals out of the wreck of society, now we must seek to save the wreck itself. As a result, work must be done a larger scale. The church must attack evil wholesale, seeking to reform the social order, to right all industrial wrongs, to educate the ignorant, abolish poverty, stamp out the social evil, direct national and international politics—in a word, must do all the work that the state should do and has failed to accomplish.

There is in this program a strong appeal to the sense of brotherly love. It is based on Christian idealism but is based altogether on sound Christian reasoning? Is the unchristian world so different today from the non-Christian world of the first century? The root of every evil is still sin, it is selfishness and a disregard of laws of God. Impurity is almost as rampant and a disregard of the laws of God. Impurity is almost as rampant as in Corinth; commercialism is as greedy of gain as in ancient Rome. There are more people who accept Christian standards but the same root ex-

ists in the world and bears fruits in evil deeds today as of old.

Is there then any different remedy that will be efficacious for the same old disease? The individual heart must be reached and purified and enlightened by Jesus Christ before any permanent and true betterment can come in home or business, in the nation or the world. The real power to effect a true transformation must be divine and not human. The method of Jesus and of Paul cannot be surpassed.

At the same time there is an added responsibility resting on the church today because of its greater strength and larger resources. Work should be conducted on a larger scale, with more perfect equipment and with reference to the experience of past history. Where one man went out alone a hundred years ago one hundred men should go out together to evangelize and teach today. Where formerly missionaries were mostly confined to pioneer work, in evangelism today they should devote more of their energies to the training of a strong, intelligent, self-supporting native Christian church. It is the purpose and should be in the program of organized Christianity to raise the standard of living in the home and in the community, but this can only be done by bringing the individual to God.

#### JONES COUNTY MISSIONARY.

On the first day of March last, I began working as Missionary in Jones county for the State Board. And we all know that the small pox and flu epidemic was as bad, if not worse, in Jones county than any other county in the state, which handicapped me very much in working.

In the two months I have labored as missionary I have had to contend with all different beliefs and opinions, and especially the land mark people. They have no respect or no restraint in their abuses of the Convention Baptists. I hope and trust that they will learn to be less abusive and set themselves to the Master's work, with a greater zeal and determination to carry on this great and glorious work of "spreading the gospel."

In passing I wish to say a few words in commending Mt. Oreal Church, three miles east of Laurel. They have only 65 members with Rev. Harper as their pastor. Bro. Harper united with the Baptist church 14 months ago, coming from the Methodist church. He has been preaching 12 years. This church raised their quota in the 75 Million Campaign, have a fine Sunday school, and it was the writer's privilege to be with them the third Sunday in April to organize a B. Y. P. U. with Brother Bennie Norton as president. Bro. Norton is church organizer and Sunday school superintendent. He is a useful young man. May the Lord bless him and add many more such men to the Baptist denomination.

Fourth Sunday in April I was with Brother W. W. Aldred at Bethlehem. The church did not put on the campaign but have agreed to take two days in each year to raise all they can in cash. Brother Aldred is doing a great work where it is greatly needed, as there are lots of land marks in that community and several in the church.

I have visited the following churches since the first of March: Sandersville, Heidelberg, Soso, Tucker's Crossing, Indian Springs, Mt. Oreal, Bethlehem, Harmony and Wausau.

There is lots of hard work to be done, but hope and trust that all my laboring will not be in vain and that I may be able to do a greater work for the Master in Jones county. Hoping all the missionaries will have much success and with kindest regards to the Record readers.

Yours for the Master,

DEWITT W. ALEXANDER.

Three extra sleepers left Jackson for Washington over the I. C. railroad Monday and one over the A. & V. There were other people who went earlier or on the regular Pullman, and others still by other trains. It is evident that there will be an overflow of Baptists along the Potomac.

SUNDAY SCHOOL TEACHER'S NEXT STEP  
(Eldridge B. Hatcher)

PART III

How then shall the Sunday school teacher study his lesson? Mark you, teacher, the question is not as to how you shall prepare during the week to teach the lesson, but how shall you study the lesson, and by the lesson is meant the lesson text—that is, the Bible verses chosen for that lesson.

Now here the first, the crucial, the all-comprehending word. Always approach the Bible in a prayerful, worshipful spirit. Let this injunction be the silver chord running through every line of this article.

Begin your study on Sunday, for that is your golden day; you will see diamonds flashing which your tired mind at night will never upturn.

Approach your Sunday school lesson as if it were a brand new Bible passage which you had never read nor heard of before. Thus your mind will be open and on the qui vive.

Begin with the overwhelming purpose to discover the central supreme truth of the lesson.

Start off by reading rapidly the book of the Bible in which the lesson is found, and repeat such rapid reading as many times as you will. Dr. Campbell Morgan said in Louisville that he never attempted an analysis of a book in the Bible until he had read the book rapidly at least fifty times.

Next read several times the two or three chapters immediately preceding the lesson chapter and including that chapter. Such reading will give you the sweep of the entire book, and also the historical background and atmosphere of the lesson.

Read next the lesson text, at least ten times, and as many more times as you will—moving very rapidly in the first readings and lessening your speed as you proceed.

Then take up the verses one by one for keen scrutiny, flinging your searchlight upon every word. Let not the finest, or most innocent-looking word escape you, for out of such words will often leap your richest surprises, and they will here and there prove the light houses along the way.

Pounce upon the marginal references for they are among your best allies. They are the underground passages connecting with all parts of the Bible. When after much study of a verse you begin to wonder what the other parts of the Bible say about the theme of that verse, lo, there on the margin of the page, opposite the verse stands a reference waiting to conduct you to other Bible passages with their friendly light. Just as the gifted artist, when asked what he mixed his colors with, replied "with brains," so you must mingle your study of the verses with your study of the references along the margin. The two lines of study must, like Juno's Swans, be inseparable.

Frequently stand off and gaze upon the lesson as a whole. Try with your mind's eye to see the picture frame in the verses, and during the week look upon it from every angle. Often quietly meditate upon it, so that your soul becomes steeped in it.

Beware, during all your study of it, lest your mind be drawn off into certain lessons which you may infer from this or that verse and which you can enforce next Sunday. Every verse will bristle with such lessons, but they take you from the main track. Hold your mind ever to lesson text as a whole.

By this time you may safely turn to your lesson helps and commentaries, for your mind will probably be so keen for light on certain points that it will pick up every ray that glimmers in papers or books. Read all the good helps that you can find. Talk with others about difficulties, but above all be busy with your pick-axe and spade, and through it all you must be searching for that central, supreme truth that unites and illumines the verses.

But remember, you must find that truth, not that you may discourse about it, but you are to

expound the Bible text so that that truth will shine from it.

Let us suppose, for example, that your lesson for next Sunday is "Peter's deliverance from prison." Here then you have a wonderful incident flashing with the lightnings of divine interposition. The thread of the story, of course, lies plain upon the surface, and you can see it at a glance.

But you must study it. You must run your shafts down into the rich depths. You must treat it as a great oak tree with its roots not spread out on the ground for every casual eye, but sinking deep and running out into the other chapters, yes, into Old and New Testament history, and you must trace out their roots.

In this incident you have an event of such transcendent importance that it was given a place here in the New Testament record, while hundreds of other incidents in the lives of the Apostles and the early church are not mentioned. This story of Peter's deliverance was enshrined in this chapter for some high purpose. Your task, teacher, is to discover that purpose, and as you read the story, and record it over and over again and as you study it, going more and more deeply into each verse and each word, and then studying it as a whole, and in its relation to the entire chapter, and to whole story of Acts, and that divine purpose in the incident will gradually emerge and shine before your eyes and your aim on Sunday must be so to hold up that picture. Not that you must tell the story in your own words—unless your scholars are small children—but you must let the verses tell the story. While you and your scholars are digging into the verses, and unearthing the story, lo, the light of its central truth will break upon them.

As you and they study this Bible story, you will notice, that while it is supposed to be about Peter, yet it is far more truly a story about God, for he is the chief actor, while Peter and the others are brought in by him to set forth his one supreme truth. Find out that truth, teacher, and then on Sunday help your scholars to find in those verses that same truth.

Lock up your lesson helps and commentaries, in a drawer near at hand. The tramp who stole the gentleman's purse explained it to the judge by saying that he thought the change would do him good. He was mistaken, but there is a change that would do many Sunday school teachers a world of good and that is for them to fling aside their lesson helps for a while and be shut up with the Bible alone. Not that these lesson helps are not useful and essential. They will explain points in geography; they will clear up difficulties and shed varied lights upon the lesson text and we should be grateful for such high grade literature, and, but, in most cases, persistent digging into the Bible itself will clear up far more difficulties and bring richer results for the teacher than his leaning upon the outside aids. Use such helps near the end of your study of the lesson rather than at the beginning. To read the comments of the lesson paper first is to fill your minds with its interpretation and you thus look at the lesson through the spectacles of the lesson help, and you are thus unfitted for approaching the lesson with the eagerness and alertness of the open, untramed mind.

Teacher, did you ever pause to think what a prodigious service your class and your Sunday school render you in the matter of your own Bible study, in giving you a well prepared list of weekly Bible studies, in furnishing you splendid lesson helps, in providing a stimulus to you for your weekly studies, and in putting before you each Sunday a group of scholars to receive the results of your studies and whom you may lead to become enthusiastic students of the Bible.

This brings us, therefore, back to the pinnacle point of this article, namely, that you should become an enthusiastic student of the Bible in order that you may guide your scholars to the same high goal. That should be your next step, to put your emphasis on Bible study in order to succeed in Bible teaching, with a view to making your scholars enthusiastic Bible students.

Let us suppose that you have become an enthusiastic Bible student and that each week you bathe your soul in the rich waters of new Bible discoveries, and that out of your exhilarating plunges you come up to your class on Sunday with your soul fairly dripping with the waters of new Bible discoveries. If you do that your scholars will inevitably catch the spray upon their own spirits. They will feel the thrill of your own excitement, and, as they see, Sunday by Sunday, the wondrous disclosures which you bring them, and behold the Bible under this new light their souls will yearn to have the same experiences.

But mark it well, teacher, your duty to them will not end with your class work. Your scholars may imbibe your enthusiasm and become eager to follow your example, but they may not know how. They may enter upon wrong paths of Bible study, and become bewildered and discouraged each Sunday because they too can not find the zest and delight in the study that you seem to have.

And right there comes your most important work for those scholars, it is work that you do outside of the class, dealing with each one separately and privately, seeking by putting your heart close to theirs, to lead them, one by one, into the right methods of study and to inspire them to become enthusiastic students.

In other words there is something more important for you to teach your scholars than their Sunday lessons, and that is you must teach them how to study their Bible. You must come to close quarters with each scholar privately finding out his method of Bible study; finding out whether he has a Bible; what time he has available for Bible study; what difficulties lie in his way, etc.

You may have to spend one or more evenings with him at his, or your own home, showing him the path that his study must travel.

And then when you have thus given your scholars a start and a momentum in their study of the Bible, and each Sunday they come to the class athrill with their week's experiences of study, what a time you and they will have. Yes, this is an ideal picture. The old sister declared that the doctrine of total depravity was a very good doctrine if you only lived up to it, but I say to you teachers that this ideal of your scholars becoming enthusiastic students of the Bible is a glorious ideal and you must come up to it, and by God's help you can.

Think what a dynamo your class would then prove for your Sunday school. Your scholars would become centers of Bible fervor and the fire in their souls would spread a conflagration through the other classes and through the church and would set the church afire.

The meeting at Arcola in which Pastor J. H. Fuller had the assistance of Dr. R. L. Motley of Winchester, Ky., was one of the greatest in the history of the church. The singing was led by Rev. R. O. Bell of Chattanooga. There were 20 additions to the church. Dr. Motley came the day after his wife was buried and for ten days preached possibly the greatest sermons of his life.

We learn that Rev. M. R. Cooper, a native of Mississippi and former pastor in the state has bought both the Baptist and Reflector and the Baptist Builder and combining them will assume charge and editorship May 1st. We welcome him to the glorious fellowship of the fraternity and wish for him the greatest joy and usefulness in his life.

Dr. W. Y. Quisenberry assisted Pastor Tinlin in a meeting at Tallulah, La., in which the church had an increase of 133 per cent in membership and a debt on the church building was paid off.

Results of 22 meetings reported to Bro. N. T. Tull up to May 1st: Professions of faith 387; received for baptism 341; received by letter 257; restored 5. Total additions 583.

# Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

## SOME ERRORS CORRECTED

There were some very awkward errors made by the printer in the publication last week of our first annual report on the 75 Million Campaign. The printer completely omitted the heading to the columns in our tabulation of results in the counties. We give below the first county in the first district again with the heading that should have appeared at the beginning of the publication last week. By taking this illustration and referring back to your paper of last week you can easily see what the various columns of figures stand for.

## REPORTS FROM THE CHURCHES

Church	DISTRICT I. COPIAH COUNTY.			
	Total M'bership.	Number Subs p'mns	\$ Year Quota	Amt. Subscr'd.
1 Antioch			1,000 \$	
2 Bethel	186	122	3,750	2,696.00
3 Brushy Fork	86	16	1,000	446.00
4 Carpenter	26	15	1,250	1,225.00
5 County Line	162	121	4,500	5,412.00
6 Crystal Springs	450	238	25,000	25,231.00
7 Damascus	144	98	4,500	5,683.00
8 Gallman			6,000	
9 Galilee	98	79	2,625	2,054.50
10 Gatesville	38	11	1,500	1,545.00
11 Georgetown	148	108	6,000	5,603.50
12 Harmony	166	66	3,000	3,200.00
13 Hopewell	149	1	2,500	500.00
14 Hazlehurst	887	191	27,500	40,478.50
15 New Providence			1,125	
16 New Zion	194	151	6,000	6,361.50
17 Pine Bluff	324	182	5,000	4,180.00
18 Pleasant Hill	100		3,000	3,521.00
19 Pilgrims Rest	185	90	3,000	1,983.00
20 Poplar Springs			1,275	
21 Poplar Springs	100	95	2,100	2,091.70
22 Rock Hill			1,500	
23 Rockport	27	16	1,750	744.00
24 Sardis	162	112	2,625	2,730.25
25 Smyrna			2,500	
26 Spring Hill		74	3,500	2,866.50
27 Strong Hope	288	204	5,000	3,411.00
28 Sylvarena			3,000	
29 White Oak	35	28	1,500	1,441.25
30 Weston	290	114	7,500	6,312.50
31 Zion Hill	97	47	2,250	1,929.50
	3687	2224	\$152,750	\$129,296.70

There were quite a number of typographical errors in the report but only a few of such consequence as to demand correction. In Madison county, Lottville church should have shown a subscription of \$750; in Rankin county the figures for Brandon church were credited to Bethel church. The total membership for Brandon church is 96, number subscriptions 66, church quota \$6,000 and the total subscription \$6,655. Bethel church has not yet made its report. Coahoma County, Oak Ridge church, quota \$18,750, subscription \$14,982. The printer had reversed these figures. Calhoun County, Macedonia church, quota \$2,250, subscription \$160.40; Calhoun county Sarepta church, quota \$1,500, church omitted from list. Covington county, county quota \$52,125, instead of \$42,125; Amite county, Ebenezer church, subscription \$2,147 instead of \$1,147; same county, Zion Hill church, quota \$3,000 instead of \$300,000. Jefferson Davis county, Oak Grove church, quota \$2,250 instead of \$3,250. Prentiss church total membership 165, number of subscriptions 161 instead of the figures shown. Lincoln county, Holly Springs church, quota \$1,500 instead of \$1,250.

## EVANGELISTIC CAMPAIGN

The interest in the Evangelistic Campaign is increasing every day. As the results begin to come in it is evident that an unusual power is working among our people. There was never a united effort made for the saving of the lost that was organized on such a thorough basis as is this campaign.

Pastors will please keep in mind the importance of furnishing this office with the information in reference to the time fixed for their meetings on the card furnished for that purpose. We want an information card filled out for each separate church and sent to this office as soon as the time is fixed for the meeting. The card also should show the preacher engaged to assist in the meeting if the arrangement has been made at the time the card is filed out. However the name of the preacher can be furnished later. We want to schedule the time of the meetings as soon as possible. We have a large supply of wonderful tracts on Doctrinal subjects and also on Evangelism and we are prepared to send an assortment of these tracts for each and every meeting where the information in reference to the time is given to us in advance of the meeting. If you haven't a sufficient number of the cards write to us and they will go forward to you at once. If you should furnish the information in a letter it will mean that we must transcribe the information to the cards in order to file the information according to the system devised for the purpose. Do not send in the cards without giving definite information.

We are publishing again results of the meeting at Poplarville because the printer last week scrambled Poplarville with Richton until it was impossible to tell anything about it.

## MEETINGS BEGINNING THIRD AND FOURTH SUNDAYS IN MAY

### Let Us Pray for These

Stonewall, Clarke county; J. S. Slaughter, pastor; A. L. O'Briant, assisting.

Como, Panola county; W. E. Lee, pastor; H. L. Martin, assisting.

Bude, Franklin county; Robt. F. Bass, pastor; W. E. Farr, assisting.

Maben, Okfuskeha county; W. E. Pendley, pastor; help to be secured by pastor.

## RESULTS OF RECENT MEETINGS

### Let Us Thank God for These

Poplarville, Pearl River county; Homer H. Webb, pastor; Dr. William J. Mahoney, assisting. Professions of faith 32, received for baptism 30, by letter 19, restored 1, total additions 50.

First Church Grenada, Grenada county; A. A. Stanley, pastor; S. E. Tull, assisting. Professions of faith 38, received for baptism 36, by letter 14, total additions 50.

Leland, Washington county; W. H. Morgan, pastor; Roland Q. Leavell, assisting. Professions of faith 13, received for baptism 13, by letter 15, total additions 28.

Arcola, Washington county; W. H. Morgan, pastor; R. L. Matley, assisting. Professions of faith 13, received for baptism 13, by letter 8, total additions 21.

Forest, Scott county; Owen Williams, pastor; T. O. Reese, assisting. Received for baptism 31, by letter 14, total additions 45.

First Church Hattiesburg, Forest county; W. F. Yarborough, pastor; pastor doing preaching. Professions of faith 19, received for baptism 19, by letter 36, total additions 55.

Escatawpa, Jackson county; M. E. Hulbert, pastor; W. A. Bruce, assisting. Professions of Faith 38, received for baptism 36, by letter 1, restored 2, total additions 39.

Progress, Perry County, J. L. Low, pastor; A. L. O'Briant, assisting. Received for baptism 21, by letter 4, total additions 25.

Wiggins, Stone county; J. E. Barnett, pastor; W. A. Hewitt, assisting. Received for baptism 7, by letter 6, total additions, 13.

## MISSISSIPPI WOMAN'S MISSIONARY UNION

President—Mrs. A. J. Aver. Vice Presidents—Madame A. E. Godbold, M. F. Doughty, C. Longest, E. K. Lida, Jas. W. Champlin and R. L. Bunday. Other Members Central Committee—Madame A. H. Longino, P. B. Bridges, McDonald Watkins, Rhoda Knobell, L. M. Hobbs, Miss Nell V. Bullock, Mrs. C. M. Hall. Corresponding Secretary-Treasurer—Miss M. M. Lackey. Young Peoples' Leader and Recording Secretary—Miss Fannie Taylor. College Correspondent—Miss Mary Ratliff, Raymond. Training School Trustee—Mrs. J. L. Johnston, Hattiesburg. Margaret Fund Trustee—Mrs. W. J. Davis, Jackson. Personal Service Leader—Mrs. J. P. Farrell, Jackson. Editor W. M. U. Page—Miss M. M. Lackey. All funds should be sent to Dr. J. H. Lawrence, except the Literature Fund which should be sent to Miss M. M. Lackey.

The Convention is on this week. We trust you dear sisters who cannot be in Washington will remember to pray for the meeting.

It is most gratifying to us all to know that our State went beyond one fifth of our Campaign pledge. Of course our W. M. U. did the same. How grateful we are to the Giver of all good gifts

Our six District Meetings are planned for the month of June. Immediately after the Convention the time and place of each will be given along with the program. We are hoping for each to have full representation for its respective District. Some sisters remarked last year that the District Meeting was equal in inspiration and information to a full state Convention.

Church-to-Church Campaign are also being planned in all the counties for the early summer. Your State workers hope to be in many of these.

Tylertown W. M. U. sent in a list of fifteen names from their Y. W. A. for mission study certificates this week. Also twenty names for W. M. U. certificates. This speaks well for their study course. How our hearts leap with fresh joy as we hear from all over the state of the renewed interest along this line. The Lord's work will grow rapidly when we know about His cause.

Seventy-five certificates were sent to the Woman's College, Hattiesburg, this past week. These in addition to 235 that were given this session and reported at our state meeting. We are growing some W. M. U.'s for coming days.

This reminds us that our fiscal year is not yet a month old; and in that time we have sent out just 199 certificates.

Miss M. Joy King, daughter of the pastor of the Second Baptist Church in Jackson has the distinction of securing, not only the first certificate in the state granted by the "Baptist Student Missionary Movement," but she is the very first one who has secured a certificate by the Movement on voluntary study. The Second Baptist church has a class of volunteers that meet for study once a week.

## COLLEGE PATHS

Report of Miss Mary Ratliff,

College Correspondent

Just at Thanksgiving time our College Y. W. A.'s had the pleasure of a visit from the General College Correspondent, Miss Susan B. Tyler, of Baltimore.

It was my privilege to go with her to visit two of the colleges and a disappointment not to be able to go to the others as I had planned.

The girls who had studied Ann of Ava, and most of them take that mission study book first—saw with great interest a locket that had been loaned to her, containing a braided tress of the fine silken hair of Ann Hasseltine Judson.

Of her message, one of the Counsellors, Mrs. J. L. Johnson said at Central Committee meeting that it was more marked for its spirituality than that of any messenger who has come to the college this session.

As the subject of College Paths was later assigned to me, it was fortunate that I had the

Thursday, May 13, 1920.

Joy of re-reading some that were so familiar to my feet when a college girl, myself.

The first path, of course, led to the college halls; where many cultured Christian teachers were endeavoring to develop the physical being, the mental perceptions, and the spiritual powers of hundreds of our Baptist girls and some of other denominations.

It was a glorious fall day—full of sunshine and gladness. Early in the day I followed a little path that led to the home of an invalid friend, Mrs. Sumrall, the mother of our counsellor, Mrs. T. C. Lowrey, one of God's saints who is just patiently waiting on a bed of suffering for call to "come Home."

Perhaps I carried cheer to her because I could tell her of loved ones and friends in the home of her youth, but I am sure that I received a blessing in my own heart and life.

This path we urge all Y. W. A.'s to follow wherever it may lead—the Personal Service Path. Quite typically it leads under beautiful trees, brilliant with autumn foliage and singing birds, shy flowers were hidden under the leaves, awaiting the call of spring, and near its end was a lily pond, dear to the girls even, when, as now, only the green leaves swayed gracefully in its clear waters and the white lillies were sleeping in its depths.

Thus it is, that when our girls follow this path they carry a blessing but also receive beauty and fragrance into their own lives.

The next path Miss Tyler and I walked together. It was broad and smooth; a nice concrete sidewalk and led to the bank. By the teaching and practice of regular and systematic giving we want to make the path an easy one to the Treasure House where we share our treasures with the Lord.

Then another path led up and up, over rough stones and through the green cedars to the very highest point, where I looked out over the wide expanse of hills and valleys stretching away and away to the soft, blue skyline in the east and the scarlet and gold of the west. Is this path not the mission study path; a little difficult, sometimes requiring effort and determination, but, Oh, the enlarged vision it brings to our girls of those who await in the east and the west the glad news of salvation!

There is another path that I always follow because it leads down into the cool quiet place where the cool water comes pouring forth from the heart of Mother Earth, the path to the spring. It is our intense desire to lead our girls, by the devotional programs and the Bible study to the pure water of God's Word for it is the Master, himself who has said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

My college girls will now tell you how, led by their counsellors, whose time and effort have been so freely spent—they have tried to follow these college paths.

#### HILLMAN COLLEGE

It is with gratitude and hope that Hillman College Y. W. A. presents its report for the current year. Entering upon the session with 18 of the members of last session, our enrollment is now 44 with an average attendance of 74 percent.

Our Counsellor is Miss Mary Bell Riley.

We have not tried to keep up any Bible Study classes as our members all take the Bible study of the B. Y. P. U.

We have had three mission study classes, numbering 25, having completed one book, "The Love Stories of great Missionaries" and we are now studying "Christian Americanization."

We have attained all points in the Standard of Excellence.

Our Personal Service work has been the donation of a rolling chair in the Old Ladies Home, sending a delegate to the Student Conference at Louisville, Ky., and tract depositories at Dickie Institute, the railroad station and Negro churches.

Our subscriptions to the 75 Million Campaign were \$472.50, paid \$50.00. To local church expenses \$250.

To personal Service \$43.85 and Red Cross \$75.

Two notable events of the year were the visits of Mrs. Janie Cree Rose, Miss Tyler and Miss Ratliff in the early session and Miss Malory in March.

Mrs. Aven and Miss Traylor have also lent us the inspiration of a special visit. We take courage and plan for greater things.

EMMA JANE STEWART

#### CLARKE COLLEGE

I am the representative of Clarke College.

We enroll this session 135 students; 26 of whom are girls, 20 of this number are members of our Y. W. A. Our president is Miss Eunice Hickman and our counsellor, Mrs. John Carter.

We organized a Sunbeam Band for the children near the College and twelve of our members work in it for our special Personal Service. We did other things too, like visiting the sick, writing letters and things of that kind.

We had two mission study classes, taking Ann of Ava and Stewardship and Missions.

On the Campaign Fund we have pledged \$1,425 and paid in \$82.40. We have made all points in the Standard of Excellence and will carry back to school with us our white and gold banner to be an inspiration to us each session to make same high standards.

EUNICE HICKMAN

#### WOMAN'S COLLEGE

We have enrolled this session 475 students, 248 of whom are members of our college Y. W. A. Our president is Miss Myrtle Heart and Mrs. Johnson, counsellor.

Our special Personal Service Work has been conducting four prayer meetings each night, one in each dormitory, and teaching little children on Sunday afternoon. We have helped, financially, one needy family since November and given many used garments to the poor of the community.

The amount promised on the Campaign was \$1,900.95, \$235.53 of which has been paid. \$65.25 has been given to local church expenses.

We have had two Bible classes studying the Old and New Testaments. We have 21 mission study classes averaging eight to each class. Some have studied one book, some two and some three. We have a library of twenty of the most interesting study books, enough of each to supply the classes.

We have made all points in the Standard of Excellence.

When we had the service, "Calling out the Called," there were 40 volunteers.

VERD. LOTT.

#### BLUE MOUNTAIN COLLEGE

I am representative of the Y. W. A. from Blue Mountain College. We have enrolled 323 boarding students, 246 of whom are members of our Y. W. A. Our president is Lois Molpus and our counsellor Mrs. T. C. Lowrey.

In our Personal Service work we have distributed evangelistic literature in the free schools and in this and several other communities.

We sent Miss Nell Bullock for the Good Will Center in Meridian, books, leaflets and pictures valued at \$4 and \$2.50 in cash, to buy flower seed or for the Emergency Loan Closet.

We sent a portable organ costing \$35, to the Baptist Mission in Havana, Cuba.

For our blind Girls Home in Canton, China, we have collected \$1357.35.

For our Memorial Fund, \$200.00.

We have had 45 mission study classes with an average enrollment of seven.

Our members pledged \$2,692.75 to the Campaign, \$162.25 of which has been paid.

We have two classes in Bible study, with Dr. B. G. Lowrey as teacher, studying the Pentateuch of the Bible.

Mrs. Barrier's Bible stories on Sunday afternoon is another period of Bible study most profitable and helpful; she has carried us through the book of Daniel and First Samuel; about 80 in the class.

There were 18 of our number who signified their willingness to do definite service for the Master in whatsoever way His spirit may lead.

Two of our former students, Miss Frances Porch of Eureka Springs, Arkansas and Miss Birdie Lou Clark, Blue Springs, Miss., are now in the Training School.

Again our banner bears a new date to show that we made all points in the Standard of Excellence.

ERNESTINE McCALL.

#### THE CHURCH.

W. T. Darling.

Bride of the Lamb, so sacred, fair!

Through ages thou hast stood

A monument to Heaven's Best—

Jesus the Son of God.

For you He gave His life, His all,

In silence bore the pain;

And you He left the light of men

'Till He should come again.

Quite faithful you in part have been

Unto this sacred trust:

You've borne the shame, endured the scorn

The world has at you thrust;

But at this task so big and long

You lagged a bit it seems,

And swept away by stylish garb

Have grieved the Nazarene.

You do not fill your place, I fear,

Among the sons of men;

Myriads of souls are lost today

And groping deep in sin.

Your spires lift up their heads above

The throng down on the street,

Your doors are closed most all the time,

Do they not play the cheat?

Thrust wide your doors from sun to sun,

Through them let shine the light

And help the souls that pass along

To make the manly fight.

Invite them in your warm embrace

Good reading keep in store,

Thus tell them of the sinner's friend

Just how their sins He bore.

Your pulpit's gaudy style, perhaps,

With eloquence doth shine;

Yet passion for the souls of men

In some you do not find.

The souls that stop inside awhile

And long the Christ to know,

Oft turn away with bitter sighs

And on in sin doth go.

When Jesus trod Julea's hills

And crossed those narrow passes,

There were no steeps out there

Between the pulpit and the masses.

Then Church of Christ, awake, awake!

The time is short indeed.

Break down your bars, extend your bonds;

The hungry you must feed.

Your tactics must be changed a bit,

Our Savior went out after them,

He did not count the cost.

And thus He bids you go and search

Where'er there's sin and woe:

He did not bid them search for you,

But charged that you should go.

Then Church of Christ, go on and on

And search from sea to sea;

Dearer than life, the truth of God—

To you must ever be!

When some would compromise, be true,

Jehovah liveth still,

In boldness go forth everywhere

And thus your mission fill!

Be watching, waiting, always for

The coming of the Groom,

The watch be what it may—at night,

Or morn or eve, or noon!

Your wedding robes put on each day

And always ready be;

For Christ is coming back some day,

He's waiting now for thee.

**HAVE WE WON THE FIGHT?**

(By a Prohibitionist)

Have we won the fight? I offer for answer the newspaper story last year the consolidated, amalgamated liquor interests of America met in Chicago and pooled two billions dollars of blood stained holdings and laid them at the feet of resourceful lawyers to fight prohibition in every conceivable way. And as a result of that concentrated purpose stories of the failure of prohibition and law enforcement on every side.

You have seen nullified fights brought on in many states.

Have we won the fight?

I offer for answer the platform of the Democratic party of New York with a plank calling for the repeal of the eighteenth amendment and the liberal construction of the enforcement of law according to ideals and inclinations of our people.

Have we won the fight?

I offer for answer the governor elected in New Jersey on a platform that called for the state and the nation to be as wet as the Atlantic ocean.

Have we won the fight?

I offer you for answer the legislature of Maryland and New Jersey passing a 3 1/2 per cent manufacture and sale law whose purpose is to nullify the supremacy of the American flag, and I say when these foolish states and foolish governors start to put their nullifying law into practice our national government ought to enter those states and arrest those defiant governors. This is nothing but red handed anarchy.

This means more than assertion of a mere sentiment, it means the majesty of all law and the sacred guardianship of humanity, the defense of our homes and the perpetuity of our happiness.

Have we won the fight?

I offer for answer, the vigorous and determined effort backed by all the millions of the liquor-barons that is being made to defeat the purposes and ideas of the eighteenth amendment.

Governor Edwards intends to attend the Democratic convention in San Francisco, with the purpose of inserting a wet plank in the party platform.

William Jennings Bryan will be there, he had influence enough to throw the convention to elect Woodrow Wilson a man that had more responsibility on his shoulders than George Washington or Abraham Lincoln and was equal to the occasion, and he will see that the Democratic party would not insert a plank in their platform that would bury the party by the side of John Barleycorn. A safe guide for Christians and moral men to use is not to want any president, senator, congressman, governor or any other officer the liquor and beer men want.

**Velvet Beans**  
Soy Beans, Cow Peas  
**Made More Profit**

with  
**Nitra-Germ**

than tobacco, cotton, corn and other cash crops, according to Georgia farmers. Easy to handle. Costs \$1 per acre, 5 acres \$5, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. P-24.

**A TRIP TO TEXAS**

A few weeks ago J. E. Byrd and myself were urgently requested to attend the annual meeting of the trustees of our Seminary at Fort Worth. I determined to take this opportunity to visit Baylor University and Baylor College.

Leaving Jackson Sunday morning we arrived at Shreveport that evening, finding it a feverish, seething mass of oil promoters. Indeed when you get within a hundred miles of Shreveport on almost any road the water begins to taste of oil and the conversation even more so. It was a great temptation to stop in Dallas Sunday morning and hear Dr. Truett preach, but Byrd was anxious to spend Sunday at Waxahatchie with an old friend. So taking the interurban from Dallas to Waco, we traveled a Sabbath day's journey of 30 miles and reached Waxahatchie in time to hear a fine sermon. Here we were hospitably entertained in the beautiful home of Bro. Ward, who ten years ago was in the saw mill business at Mt. Olive, Miss. Going to Texas he has extracted a million dollars from the black soil of Ellis county, which produces more bales of cotton than any county in the world. By the way, Byrd preached there that Sunday night and I was very much afraid they would call him as their fine pastor is just resigning to be Student Volunteer Secretary of Texas.

There are very few preachers that have any edge on this same J. E. Byrd, Sunday school secretary and best beloved layman in Mississippi, when it comes to preaching a gospel sermon.

Part of Tuesday was spent in Waco looking over the Baylor University plant. Dr. Brooks was away but every professor or student you met did his best to make you welcome, but not overlooking any chance to impress you with the greatness of Texas in general and Baylor in particular.

Leaving Waco Tuesday afternoon I went down to Temple where I was met by several of the teachers and students of Baylor College who carried me over to Belton, ten miles away. Here our own J. C. Hardy presides over the only Baptist school for women in Texas. With an enrollment of fifteen hundred students, a splendid Christian faculty and an equipment which is being enlarged every day, Baylor college has no superior in the South. In my opinion, the politicians who were the cause of Jack Hardy's leaving Mississippi would be improved by being strung up on a telegraph pole. Texas, however, feels greatly indebted to them.

We reached Fort Worth Wednesday evening. Dr. Scarborough's report to the trustees on Thursday showed a sound financial condition, with an enrollment of 533, of whom over 40 are from Mississippi. The capacity of the woman's dormitory is being doubled now, while a temporary administration building is to be put up this summer after which the present administration building will be used as a dormitory. The new administration building will cost not less than \$750,000.

The trustees ordered Dr. Scarborough to take a month's rest at once providing for his expenses.

My heart swelled with joy and

pride as I stood on Seminary Hill and thought of the great work being done there. God he thanked for such men as Hardy and Scarborough.

While in Fort Worth, I was entertained in the home of Rev. W. A. Hancock and his charming wife. Bro. Hancock graduated at Mississippi College five years ago and after his three years course in the Seminary has had official connection there, being elected this year to the very important position of Superintendent of Practical Work. Norville Drummond is another beloved Mississippian, who will teach in the Seminary next session. L. S. Cole, of Mississippi College and his wife who was Miss Lilian Bush of the Woman's College, are also in the Seminary, and so we might mention every one of our own students, for all are doing good work and are highly esteemed.

We came on back to Mississippi Saturday, Byrd to put on a S. S. Institute and I to speak at the State Springs commencement on Sunday. We enjoyed this short visit with the Texas schools and the Texas brethren. The Texas Baptists are a good folk; they do things in a great way and it is an inspiration to be with them. But I am grateful that I have been allowed to live and work in Mississippi with my Mississippi brethren for God never made any better than they.

J. L. JOHNSON.

Hattiesburg, Miss.

**REVIVAL AT GRENADA.**

The revival meeting recently closed in the First Baptist church, Grenada, was a great success. There were 50 accession, 36 of whom were for baptism. Dr. S. E. Tull of First Baptist church, New Orleans, did the preaching and Miss Mabel Clair McMurtry, of Louisville, Ky., conducted the singing. There was a good interest from the beginning and everything moved beautifully throughout the meeting.

Dr. Tull preached most powerful sermons in the simplest and plainest manner. There is none of the professional manipulation in any of his work. He is a true yokefellow and leaves us in a most wholesome atmosphere on higher ground.

Miss McMurtry, with her wonderful voice and personality consecrated to the Master, brought us the true gospel message in her singing. Her singing was beautiful, unpretentious and forceful. She won a large place in the hearts of all our people and her work among the young people was especially marked.

A. A. STANLEY, Pastor.

**Anybody can Make****ICE CREAM**

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors  
of Jell-O Ice  
Cream Powd.  
er: Vanilla,  
Strawberry,  
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Unflavored.

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**The next time  
you buy calomel  
ask for**

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The purified and refined calomel tablets that are nauseous, safe and sure.  
Medicinal virtues retained and improved. Sold only in sealed packages.  
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Bad for Health •  
Upsets Nerves  
Go to Drug Store - Try  
CAPUDINE  
BY DOSE AND IN BOTTLES - 10.50 &c.**

**STRENGTHENED ENERGY  
HEALTH ENDURANCE IRON FORCE POWER**  
FOR RED BLOOD, STRENGTH AND ENDURANCE

## IN JACKSON, MISS.

Baptist Hospital—Baptist Orphanage  
Baptist Record

The writer left his home in Gulfport for a visit to Port Gibson on the 20th of April, and stopped over in Jackson a couple of days in the home of Mr. and Mrs. A. A. Davis, who showed me much kindness. I was anxious to visit a number of places of interest to me, but as it had been a quarter of a century perhaps since I had visited Jackson I felt like a stranger in a strange city. But the Lord provided for me by the loving care of several Pastor H. M. King of the Second Baptist Church being one of them who took me in his auto car to several places of interest, one of them being

## The Baptist Hospital

Here I found Rev. M. K. Thronton who had taken charge recently of the institution as superintendent who gave to me a hearty welcome. Being in the hands of a "King", I felt more like I was in the hands of guardian angel for Brother King took me through the institution up and down and all around. And the sights I saw touched my heart. The sick and the afflicted upon beds of comfort and being waited upon and nursed by white robed ladies whose facial expressions and gentle words made them look like ministering angels. Let us thank God for this gracious hospital.

## An Operation Performed

Brother King and I entered the door of an operating room to witness an operation to be performed upon an aged man of God of the name of Dr. M. Robbins of Pustahatchie, Miss. upon entering the room our coats were taken off and we dressed in white garments which made King and I resemble trained urses. The operation was performed by a skilful physician of the name of Galloway, while two white robed young lady nurses aided him as he had need. After the doctor had administered the remedy to remove the sensibility to pain, proceeded with the operation which was completed within 30 minutes. Note the demeanor of Veteran Robbins, veteran of the Confederacy

as a veteran soldier of the Cross of Christ. Being wide awake he was as calm as a May morning during the operation resting his head upon a cotton pillow while he rested his mental and spiritual head upon the bosom of his loving Saviour. We left him (his pastor, King and I) hopeful of his complete recovery. God granted it I pray.

## The Baptist Orphanage

While in the hands of a King, who had taken me to his place, where I had been received so graciously by his beloved wife who seated me at their table filled with good things upon which I feasted and having retired from the table I saw while in front of the Baptist tabernacle an automobile approaching, being driven by a great lover of orphan children who ordered me to get in and be seated. I did so and off he went towards that Home I had learned to love in the distance. Arriving there we (superintendent J. R. Carter and I) entered the grounds of the Home, and he took me around and through the varied rooms and departments of the institution, where I met many precious inmates who looked so cheerful a number of the youngest sung a song to me in beautiful harmony, which touched my heart, and I thought darling precious ones might say although mother dear and precious papa one or both are gone we are happy here in this home of comfort with Mr. and Mrs. Carter and others who love us so dearly.

The visit over I said to this man of God: "Brother Carter God selected you and put you here in the position you occupy, I have no doubt." And I record it now and here. God bless this institution more and more through the passing years is my prayer for Jesus sake. Amen.

## Baptist Record Office

The good woman a Presbyterian, Mrs. A. A. Davis, with whom and her beloved husband I was making my home, said: "Brother Bowen I will show you the way to the office of the Baptist Record." And she did, and upon entering its office we were met by Brother Tull who told me that Editor Lipsey was not in. I felt disappointed for I was anxious to meet our good editor whose long and faithful service has proven a happy success and whose editorials are read by thousands, I trust. The Baptist Record the source of religious information the value of which cannot be estimated ought to be in every Baptist home in our State.

Brother Tull showed us no little kindness for he showed us a number of the things in the Record office which pertain to the work of the denomination. Secretary J. B. Lawrence whose office is adjacent to that of the Record was also absent so I was deprived of the pleasure of meeting him, whose position is so responsible and his work so great that we should remember him in our prayers.

I met a number of other dear friends during my brief stay in Jackson. I was delighted with my visit and left for Port Gibson to visit my son in law Rev. S. P. Morris and family. He is pastor of the Baptist Church here. Brother King took me to the depot in his auto car Friday A. M., and put me on the train and said "good bye, Come again."

Question—Does the 2nd Church know the value of that King.

O. D. BOWEN.

THE BAPTISTS OF BELLZONI  
ARE HAPPY

On the fourth Sunday in March we began our meeting in the Baptist church with Brethren Bostick of Winona and Hudson of Oakland, Miss., to aid us.

I have never known finer fellows in the Master's work to work with than Bostick and Hudson. They are indeed true yoke fellows in the Lord's work. Bostick, beyond a doubt did some of the greatest preaching of his life. His messages were forceful, pungent and direct. With great emphasis upon the plan of salvation as set forth in the New Testament.

Brother Hudson was in the singing mood and while he was detained at home two days after our meeting began and was called back before our meeting closed, yet he was faithful and did some fine work.

As a result of our meeting, there were twenty accessions to the Baptist church, five of whom came upon a profession of faith in Christ. Our crowds out grew the old church and so we were forced to move to the theatre.

On the last day of the meeting (1st Sunday in April) we raised \$15,000 on our proposed new church building in addition to the \$30,000 raised a few weeks prior to our meeting, making \$45,000, and the subscriptions are still coming in.

We have let the contract for our church and material has been ordered.

Our Methodist friends caught fire and inspiration also from the meeting and in three days raised the amount necessary to erect their new church building, also received a number into their church.

It was indeed a revival that reached our town and community, and the churches of Bellzoni were never more wide awake and at work than they the now.

All glory and praise to Him who honored us with his power and gave us the victory.

Cordially,  
R. A. EDDLEMAN.

Hood's  
Sarsaparilla  
Makes Food  
Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system. Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

Hogs Can Tell  
when  
Nitro-germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs \$2 per acre, 5 acres \$9, delivered. Write Nitro-germ, Savannah, Ga., for Book No. B-2.

## EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebel will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE  
VADCO  
REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent alcohol. Call your druggist and try a bottle or send \$5 for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's  
THE BEST ONLY

## Sample

means MORE MONEY in the pocket of the Cotton Grower. And therefore MORE BUSINESS for the Ginners, as it advertises him far and wide.

Munger System  
Outfits

which revolutionized the cotton ginning industry many years ago, have always led as SAMPLE MAKERS and their superiority is maintained by continuous and progressive improvements.

Write for catalog

## Continental Gin Company

Sales Offices: Birmingham, Ala., Atlanta, Ga.  
Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

"I am  
well!  
— your  
chickens  
and stock  
well?"

If not—  
Give them  
**Bee Dee**  
Stock & Poultry  
Medicine  
The old reliable  
**BLACK DRAUGHT**  
for Stock and poultry  
Ask your merchant!  
Merchants ask your jobber's  
salesman about Bee Dee!



## Sunday School Department

During the month of April the Sunday School Board granted 148 diplomas and 14 Red Seals to Sunday school workers in Mississippi; no Blue Seals; no post graduate seals. North Carolina stands at the head of the list this month in diplomas and red seals received, 426 diplomas and 128 red seals. She received, however, only 1 blue seal and no post graduate seals nor gold seals. Texas is head in post graduate and gold seals, receiving 10 of the former and 5 of the latter, and stands second on the list in blue seals, receiving 13, while Kentucky leads with fourteen.

There was a total of 1285 diplomas granted within the Convention, 373 red seals, 60 blue seals, 20 post graduate seals, and 11 gold seals.

There were no schools in Mississippi reported as A1 during the month. We have only nine in the State so reported. Is your school one of the nine?

Mississippi had one intermediate class organized and registered with the Nashville office during April. We have only twenty-five intermediate classes in the State organized and registered. This gives us 126 senior adult classes with a total enrollment of 2387. There are today 3912 organized and registered senior adult classes with a total enrollment of 93,951, in the South. You can see from this that Mississippi stands way down the list, both in classes and enrollment. Let us change it not for the sake of a better showing but because the work is tremendously worth while, and may become a great force in the working of the local church.

The following is a part of the annual report of the T. E. L. Class of the

### FOR THE HAIR

To make it soft, fluffy and free from dandruff use

**TETTERINE**  
SHUPTRINE CO., SAVANNAH, GA.

"FULTON QUALITY"  
GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.  
FULTON BAG & COTTON MILLS,  
(Manufactured since 1870)  
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.

### 2 Tons of Pea-Vine Hay

with  
**Nitra-germ**

Half a ton without it. Improves your crop and land. Easy to handle. Costs \$2 per acre, 5 acres \$8, delivered. A fine money maker. Write, Nitra-germ, Savannah, Ga., for Book No. L-24.

First Baptist church, Sapulpa, Okla.: Our enrollment has more than doubled during the year. We outgrew our quarters and were given a larger room where we have on the fall a framed certificate of registration; a T. E. L. pennant and poster, a blackboard and two lovely pictures. During the year the T. E. L. class furnished three new teachers for the Sunday school, a president for the W. M. U., several W. M. U. district president, a Junior B. Y. P. U. leader, a superintendent of the Home Department, and a superintendent of the Cradle Roll. The class gave for Home and Foreign Missions \$75; Orphans Home, through Christmas savings account \$21; flowers for the sick \$6.00 and responded liberally to the 75 Million Campaign. Several have been brought into the church through the class." It is interesting to note that this class has not yet reached the standard, but you see that it is working nobly to that end. The T. E. L. class is an organized class for mothers and married women. You will note four definite phases of work. 1. Furnishing workers for various church activities. 2. Support of missions and orphans. 3. Visiting the sick. 4. Winning souls. This report shows the workings of an organized class of married women. The writer happens to know a number of the officers and members of this class having supplied the church as pastor during the summer of 1915. They have labored faithfully in the face of many difficulties. I dare say that the class unorganized could never have begun to accomplish what they have under the T. E. L. organization. A picture of the class is given on the front page of the April number of the Organized Class Magazine.

### HOME DEPARTMENT

One of the crying needs of most Sunday schools in Mississippi is a properly organized and thoroughly active Home Department. It is practically impossible for a Sunday school to reach the New Standard without an active Home Department. There are unlimited possibilities in almost every community for this work. It is the extension or missionary work of the Sunday school. Nothing is needed more in our churches today than religious and denominational education, and the proper enlistment of the adult membership of the church in Sunday school work. The Home Department is designed to meet not only this need, but also to reach the "shut-ins" who can't come on account of their health or home conditions and the "shut-outs" who can't come, perhaps on account of the nature of their work, such as the telephone girl, the railroad agent and others. The standard for A1 schools requires that the enrollment of the Sunday school shall equal the resident membership of the church. In order to do this the Home Department must do its part. The members of the Home Department are counted in the total enrollment of the Sunday school. We shall be glad to furnish further information to those interested, on request.

### IN LOVING REMEMBRANCE

Of Hiram H. Williams

Beloved husband of Irene Williams  
Departed this life April 15, 1919

Soft and bright the stars are shining,  
On a lonely grave,  
Where lies the one we love so well,  
Whom we tried so hard to save.

It is one year, papa dear, since you left us,

And we miss you more and more.  
Our hearts are filled with sadness,  
For your sweet smile we see no more,

We miss your coming footsteps,  
We miss you everywhere,  
Life is not what it used to be,  
Since you, dear papa, are not here.

You shall never be forgotten,  
Never from our memory fade,  
Loving hearts will always linger,  
Around the grave where you are laid.

Peaceful be your sleep dear papa.  
It is sweet to breathe your name,  
In life we loved you dearly,  
In death we do the same.

God in His wisdom hath recalled,  
The beloved one He hath given,  
And though on earth his body lies,  
The soul is safe in heaven.

—Wife, Daughter and Son.

**GRANOBED LIVER REGULATOR**  
for Liver complaints, constipation,  
gastritis and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming;  
makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.



### The Three Legged Stool

All Double Entry Bookkeeping rests on just three laws, rules or legs; every entry in the ledger is governed by these three rules, which can be expressed in less than forty words, and can be learned in 5 minutes.

Bookkeeping in 10 to 20 days.  
Stenography in 20 to 40 days.  
Both courses in 3 months or less.

Satisfaction Guaranteed.

Great saving to you in books, board and tuition. Write for particulars, and mention this paper.

**Spencer-Ellis Business College**  
BIRMINGHAM, ALA.

## HILLMAN COLLEGE FOR YOUNG LADIES Clinton, Miss.

Many girls tried to get places in Hillman last year and were turned away because of lack of room. Engagements are being made earlier than usual and indications are that more girls will fail to get places this year than last. Accommodations for only a limited number. Write now for information.

Ten new pianos bought this year. Exceptionally good advantages in Piano, Voice, Expression and Literary work.

M. P. L. BERRY, Vice-President

### Side dress your Cotton with GERMAN POTASH

### KAINIT 20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—neither one will injure your crop.

For prices write nearest Office of  
**Nitrate Agencies Company**

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas  
Stocks at other leading Atlantic and Gulf Ports

**You Do More Work,**

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

**GROVE'S TASTELESS CHILI TONIC** restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true value.

**GROVE'S TASTELESS CHILI TONIC** is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHILI TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chili TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 80c per bottle.

**PALMER'S  
BLOOD SUCCESS<sup>TM</sup>  
Tablets**

A tonic laxative containing Iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For sczema, liver splashes and other itching skin eruptions use "Blood Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.  
1521 Atlantic Ave., Brooklyn, New York City

**FRECKLES**

Now Is the Time to Get Rid  
of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, add only a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

We guarantee to give double strength Othine as this is a full measure of money back if it fails to remove freckles.

**Don't Buy  
Nitrate Fertilizer**

Produce it yourself—Use

**Nitra-germ<sup>TM</sup>**

In your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs \$2 per acre. 5 acres \$25 delivered. Write, Nitra-germ, Savannah, Ga., for Book No. N-24.

**FINANCIAL SYSTEM IN STRONG  
HOPE CHURCH.**

Perhaps it will encourage some other churches for them to learn how Strong Hope Church inaugurated and is maintaining system in its finances.

The church has two hundred and fifty residence members. In the church-to-church campaign meeting conducted by Rev. E. T. Moherly last spring it was revealed that about thirty members were doing all the paying for all objects that was being done. About two-thirds of the pastor's salary last year was paid during the last quarters of the year and the first month of this year.

When I became pastor January 12th of this year for 1-4 time service, at a promised salary of \$400. for the year, I found no system at all in operation. An interested member with a little pocket memorandum went to some of the faithful few and received enough to pay me about one third of the month's salary.

The church had been well worked for the 75 Million Fund and near two hundred members had signed pledge cards, but nobody was behind it in any special way. But very few of the pledges were being met.

I saw something must be done, and so went at it. First called the deacons and a few other keymen together—eight in all—for a council on Friday night before the February meeting. In that meeting there was a goal set to try to get the church to pay monthly for home uses. Each one present of the eight subscribed what he and his family would do. The entire roll of the church was then gone over and an amount as suggestive apportionment was placed opposite the name of each member.

The canvassing committees were selected and the lists made out ready for the church to adopt the next day in conference. This was the first step. I had carried along the treasure Book and a supply of envelopes to be used in case the church should vote to put on the system. In conference the church did adopt the recommendation of the deacons and so the canvass was begun there and then. During the afternoon Saturday and Sunday morning up to preaching time the committees worked.

At the proper time Sunday the offering was made and enough was received to enable the treasurer to pay the deficit of January and all of February salary and leave money in the treasury. In March a debt on repairs of some \$20.00. the

quarter, Sunday School Literature and pastor was all paid and over ten dollars remained in the treasury. The entire resident membership have subscribed and nearly all paying monthly. A special treasurer is elected to see after this and on a blackboard hanging high in the church he keeps last months report.

The church elected a 75 Million treasurer. He has his book and envelops for that fund and is pushing it. He also makes a monthly report to the church and is very hopeful of getting one fifth of the five year quota in by April 30.

Congregations are fine and the prospect for a great revival in August is good. Last meeting, without a suggestion from the pastor, they voted for the treasurer of home use fund to pay a fair sum toward the pastor's expense to Washington to the meeting of the S. B. C. "Go thou and do likewise" is my advice to every church that has not put in and is not working this financial system.

**IT PAYS TO BE COURTEOUS**

A Mr. Robinson, student at The Moody Bible Institute of Chicago, was asked by the door man to show a gentleman (a stranger to him and the city) around the Institute buildings. This he did thoroughly and cheerfully. The man asked him his name and a couple of weeks afterwards wrote him a very nice letter thanking him for the service rendered, to which he replied.

Some months later this student received another letter asking if he was still in the Institute, to which he responded and by return mail received a check for the sum of \$100.00.

The student had been praying especially for two things, namely to get his eyes straightened and money to give to missions. He used \$50.00 for his eyes and gave \$50.00 for missions.



Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

**TETTERINE  
Drives Away Pimples**

and leaves your skin soft and spotless. SUBSCRIBE CO., SAVANNAH, GA.

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Business College**

BIRMINGHAM, ALA.  
"WHEELER STUDENTS  
GET THE BEST POSITIONS"  
Call or Write for Free Catalogue



Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

**MRS. WINSLOW'S SYRUP**

The Infants' and Children's Regulator Children grow healthy and free from colic, diarrhoea, flatulence, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

**Sure  
Relief**

**BELL-ANS  
FOR INDIGESTION**
**Forschler's  
Dual Frame  
Motor Truck**

Forshler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.


**CONDENSED SUMMARY WEEKLY REPORTS ASSOCIATIONAL MISSIONARIES**
**NAME**

	Weeks	Number of Churches Visited	Number of Miles Traveled	Number of Homes Visited	Number of Services Held	Number of Addresses Delivered	Received for Baptism	Received by Letter	Sunday Schools Organized	Sunday Schools Graded	Training Classes Organized	S. Y. P. Organized	W. M. Societies Organized	Every-Member Canvasses Made	75 Million Campaign Pus. On	Baptist Record Subscriptions Taken	Number of Books Sold	Amount of Cash Received from Books	Number of Books and Tracts Distributed	Subscriptions to Foreign Fields	Subscriptions Royal Service
W. R. Allison	3	159	132	2	7	18										17	2	488	141		
D. W. Alexander	4	125	137	15	18				2	2	1	1	3	1	24	3	27	70	6	4	5
P. C. Barnett	4	321	110	14	13				2	2					2	5	1	150			
L. G. Bassett	4	413	102	10	9											11	28		130		
G. H. Boone	4	928	350	29	19											3			150		
W. A. Bruce	5	291	230	63	50	49	6	6			2				1				70		
H. B. Harrison	4	178		11	11															200	
E. C. Hendrick	4	166	21	11	11														355		
W. M. Jiminy	5	248	59	19	12				4	1						11	154		42		
J. E. Johnson	3	30	2			18										2	8		350		
W. W. Kyzer	4	203	117			18	11	21								1	19				
L. E. Lightfoot	4	677	92	21	16											11	19				
W. W. Muirhead	4	488	124	23	15											2	8				
J. J. Walker	4	322	42	15	1											1	45	350			
<b>Totals</b>		2074449	1518	233	218	60	31	10	1	1	1	1	6	1	20	35	64333	2156	13	5	

## NEWS IN THE CIRCLE

MARTIN BALL

After two successful years' work as pastor of Galilee church, Gloster, Rev. W. E. Farr has resigned to take effect in September. It is necessary for Bro. Farr to join his wife who is now in Waldo, Texas. The whole of Gloster loves Bro. Farr.

The Mt. Olive church, Atlanta, Ga., recently gave a farewell service to Rev. W. H. Barrett, the retiring pastor. Rev. T. B. Crabtree of the Methodist presided. A beautiful chest of silverware was presented to Bro. Barrett and wife.

The First church of Grenada has just enjoyed a gracious meeting. Pastor Stanley had the assistance of Dr. S. E. Tull, of New Orleans, La. Many were received for baptism and several by letters.

Pastor A. A. Stanley gets out a nice weekly calendar. Many interesting paragraphs occur in it and much information concerning church work.

Pastor O. P. Estes, of Lyon, had his home brightened last Friday morning by the arrival of a sweet little baby girl.

The Baptist Standard brings out a magnificent number of 72 pages for the "Victory Convention." It is brim full of useful information.

With very heavy indebtedness rest-

ing on them the members of the Clarkdale church find it necessary for the pastor to attend the Convention, and so places the money in his hands and orders him away.

The church at Carthage, Texas, loses its pastor, Rev. J. A. Smith. He goes to Clarendon, same state and will take up the work there.

The meeting house at Cross Keys, Ga., was recently destroyed by fire, and the house at Damascus, Ga., was torn to pieces in a cyclone April 12.

The Baptist Courier increases the subscription price to \$2.50 May 1. This becomes necessary on account of the increased cost of everything.

Dr. R. B. Garrett, having served as pastor of the Count Street church, Portsmouth, Va., for twenty-one years, has resigned. It is not stated what his future plans are.

Another invitation comes to the S. B. Convention to hold its next session in Hot Springs, Ark. We are perfectly willing. We can always have a good time in Hot Springs.

Frank H. Leavell, secretary of the State B. Y. P. of Georgia, has issued a new book, the title of which is "Training in Stewardship." We have not seen a copy but are sure it is helpful.

Rev. L. W. Smith has resigned as pastor of Immanuel Church, Richmond, Va., and will enter evangelistic work.

The church at Wirt, Okla., was organized last August with ten members. They called a pastor at a salary of \$1,800. They now have 74 members and average attendance of 100 at Sunday school.

Mercer University of Georgia, recently gave a dinner to the officials, students and many friends, at which time it was announced that the full indebtedness of the university had been met.

Rev. W. M. Nevins, of Louisville, Ky., recently assisted Pastor W. W. Horner in a meeting with the church at Campbellsville, Ky. The meeting was great from the beginning. There were many additions to the church. The Russell Creek Academy is near this place and through the work of a former pastor, L. C. Kelly, the school has grown considerably and now has 340 students.

In a ten days' meeting held with the Tabernacle church, Louisville, Ky., Evangelist F. D. King preaching, there were 84 approved for baptism and 23 recalled by letter.

Dr. W. M. Seay closed a gracious meeting with the Crescent Hill church recently. Pastor Chas. C. Graham says: "His sermons were scholarly and simple, expository and evangelistic." There were 50 additions to the church—32 by baptism.

Rev. W. R. Cooper is now the full-fledged editor of the Baptist and Reflector. He gives a nice salutation and starts off well. Success to you, brother.

**Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.**

**ATHENE HIDE CO., ATHENS, GA.**  
Buy wool, beeswax, dry hides, tallow, by parcel post. Green hides, horse, mule and cow, by express.  
**RELIABLE BUYERS.**

## For more than Forty Years Cotton Growers have known that **POTASH PAYS**

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

### KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

### 20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which contains 20 per cent of actual Potash, instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

### Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three  
**Standard GERMAN Potash Salts**

that were always used in making cotton fertilizers and have been used for all these years with great profit and without any damage to the crop.

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

### DO IT NOW

### Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway

New York

### 190 Bu. Peanuts to the Acre With **Nitra-germ**

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write Nitra-germ, Savannah, Ga., for Book No. A-2.



NR Tonight—  
Tomorrow Alright

### 190 Bu. Peanuts to the Acre With **Nitra-germ**

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write Nitra-germ, Savannah, Ga., for Book No. A-2.

## ON OUR WAY ATTENDED BY THE VISION SPLENDID.

A Sermon by John Marvin Dean, D. D.

"Blessed are the pure in heart; for they shall see God." —Matthew 5:8.

Some religious mathematician has discovered for us 30,000 promises in the Word of God. I venture to say that the ranking promise of them all is the Sixth Beatitude—Blessed are the pure in heart; for they shall see God. The fulfillment of no promise can bring us to a higher end than this—to see God.

To see the work of God is glorious. To observe the beauty of the far-reaching autumn fields flaming with such colors as only a fallen sunset might afford; to draw the eye along the flowing mountain crests glittering against the cobalt sky in their icy ornaments; to watch the ceaseless march of the breakers on the bounded shoreline; to behold the wild-flowers blooming across the vast expanse of the open prairie; to gaze on the velvet blackness of the night sky, spangled over with the solemnizing light of distant worlds—this is indeed glorious. But what must it be to see the One behind it all?

To experience the forgiveness of God is surpassing.

To read the Word of God is wondrous. To find a volume that interprets Nature, the heart of man, and the character of God; to pass in its study from the creation of the world to the creation of the new heavens and the new earth; to review the unveiling of God to patriarchs, priests, prophets, kings and apostles—this is unending delight. But oh, to see the Author of it all!

To creep to his feet in sin and penitence, despairingly to tell him the whole story of defeat, daringly to claim his ample promise, and then to receive his pardon—what bliss there is in such an experience! But what must it be to behold the face of our Emancipator!

To be under God's providence is joyful. To note his working in the history of man; to discern his judgments and deliverances among the nations, to feel one's self under his care, to go about in earthly life serenely sheltered in his protecting love—this is, in truth, a subtle privilege and an overflowing spring of praise. But oh, to have the privilege of gazing upon our bounteous and fatherly Protector!

Who would not drop David Copperfield to spend an hour with Dickens? Who would not close in Memoriam to look upon the actual face of Tennyson? Who blames those who left their study of Tolstoi's books and journeyed to Russia to see the very man himself? What soul of man, then, shall ever be content with God in nature, in revelation, in grace, in providence, if he may hope to see the

Lord God of Love and Majesty himself!

The Supreme Promise. . . .  
Blessed are the pure in heart: for they shall see God. This is in truth the Supreme Promise.

Let the thoughtful man observe the significant present tense of this promise of the Christ. The promise finds its fulfillment not hereafter, but here; not in the future glory, but in the battling present hour. It is here and now that men are privileged to see God.

It is said by some of earth's great thinkers to be philosophically true that man can never see God. Granting, for argument's sake, that there is a God, Mr. Spencer elaborately demonstrates that the human mind can have no proper conception of the infinite. And it was not an arbitrary thought of the Jew that one sight of Jehovah would slay the sinner. Can snow endure the fire? Can sinful man enter with suavity and compacency the Throne Room of Omnipotent Holiness?

Yet the Scriptures clearly picture the presence of God as the final goal of redeemed humanity. It is by no careless act of authorship that the description of the judgement of the great white throne is immediately followed by the vision of the consummation of redemption, "And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes: and death shall be no more: neither shall there be mourning nor crying nor pain any more: the first things are passed away."

Companion With God.  
But more emphatic still, to my own mind at least is the high privilege the Scriptures accord us of a present companionship with God. "The pure in heart shall now see God." The present tense of the supreme promise is proven by its context. The Christ is announcing the present gifts and benefits of his new spiritual kingdom. In the Sermon on the Mount he ascends his throne and dispenses his favors in the manner of many an ancient king who first promulgates the policy of his reign and then pardons, rewards, judges, and encourages as he pleases. We have called the text "The Supreme Promise." It is equally the "Settled Provision"—the declaration of spiritual privilege in the kingdom that begins, not at death, but at the death of self, not at the life beyond the grave, but at the imparted life of Christ given here and now, immediately, to the penitent.

It is not to be forgotten that the boundaries of the kingdom of Christ and the kingdom of darkness parallel each other in two worlds.

Note that the word "see" used in my text is intended to suggest the same tense as the passage in which Moses is spoken of as enduring because "seeing him who is invisible."

The whole eleventh chapter of the Epistle to the Hebrews opens to this key. Its roll of heroes are inscrip-

ed in high honor because they see paniment of purity.

An Invincible Limitation.  
But there is a searching provision of Christ here. The limitation is as real as the privilege. The pure in heart shall see God. No others.

Let us stop here to define two words. "Heart" means here more nearly mind than emotion. It indicates a central purpose in the life. It does not exclude but includes feeling. But it has first and mainly to do with motive, with purpose, and with decision. Another Bible phrase will help us to understand the function of this word—"As a man thinketh in his heart."

"Pure" is used here and elsewhere in the Book of Books to suggest "unalloyed," "clean," and single.

With these two definitions in mind we may paraphrase the text. Evidently our Lord is saying, "Blessed is the man whose central desire, purpose and determination are for God—his glory and his will."

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call four illustrations of the word "pure" in the Bible. The term is used of mountain or spring water. Not the water of the pools or the surface or the cisterns, but the steady and abundant flowing from the limestone ledges. Does thy mind and soul thus flow toward God's will as the mountain stream seeks the sea? The word is used of unmixed oil—oil with all the dirt and twigs taken out and all the water beaten out. It is oil that does not sputter that burneth steadily. Is thy aspiration for God as steadfast and pure as the lambent flame of the beaten oil of the sanctuary?

The word is used of flawless glass—glass so molten as to give back a perfect reflection and so moulded that when held to the light no check or flaw appears. Is this a fit illustration of the mind thou hast for God and His glory?

The word is used of virgin gold. Generally gold is found in strange disguise, black and forbidding, almost hopelessly intermingled with fifty times its bulk of inferior metal or worthless quartz. Now and then it delights the miner to find a nugget of pure gold, free, gleaming, priceless. Does God see down in thy heart at this hour the virgin metal of a sincere consecration? Search thy mind and heart as a miner follows the vein. Findest thou in its center a fixed and single purpose, and absorbing desire for the will, the Person, and the glory of God? The Purpose to Know and Serve.

#### Determinative.

It is not then the absolutely flawless whom Christ addresses or describes in the Sixth Beatitude. If this were so his words would bring an unutterable despair to aspiring souls. He speaks to those who are profoundly conscious of imperfection, yet move on in a single-minded determination, a holy purpose to know God and to serve him. The message of this Beatitude is not to the emotions but to the cleaned and sanctified will. It is true that John the Enraptured, saw Christ in Patmos, but it is also true that Elijah, the Discouraged, saw Him in Sinai. He who would know the benefit of this Beatitude need not search his feelings but examine his will. Its reward is for the man whose will it is to do the will of God—the man who is mastered by a clean cut purpose to serve the Son of God. Purity and vision are not sentimental but volitional.

Not in dumb resignation do we lift our hands on high;

Not, like the nerveless fatalist, content to do and die.

Our faith springs like the eagle, as it soars to meet the sun,

And cries exulting unto thee O Lord, thy will be done!

The Church of Christ to-day, and every man within its ranks, needs most of all the real Presence of God. And he is here! "God standeth in the congregation of God." At the first Northfield Conference for two hours the delegates knelt in prayer without the speaking of a word. Out of that clarifying and consecrating of the wills of men sprang the Student Volunteer Movement and the making of a new epoch in the religious history of the globe. "If any man willeth to do his will,

shall know"—and he shall see. He shall not only see him in glory but he shall see him in power. He shall behold the living God at work transforming men.

Blessed, indeed! are the pure in heart.

#### A STATEMENT AS TO THE SEMINARY BUILDING FUND.

(By President E. Y. Mullins)

In response to numerous inquiries, the following statement is given for the information of the brethren.

In 1909 the prospective need of enlarged buildings and a new location for the Seminary was clearly recognized by the Board of Trustees. A committee was appointed to select a suitable site. Forty-four acres were bought in a suburb of Louisville and have since been held for building purposes. The great war interrupted these plans.

Immediately after the war the necessity for new and enlarged buildings became most urgent. As soon as the \$75,000,000 Campaign was launched in Atlanta a motion was made and unanimously passed by the Convention instructing those in charge of the apportionments to include a building fund for the Seminary. This was overlooked in some way in the haste of the early stages of the Campaign.

The present needs of the Seminary grow out of the following facts:

All the buildings now in use are too small. There is no class room in Norton Hall large enough for the largest classes. A large examination room is now being used for the purpose. But it is very unsuitable, owing to the many windows which open on Broadway and the noise which ensues. This room will be too small next session if there is even a five or ten per cent increase in attendance.

There is not adequate office room in the Seminary. The president has given up his office room to another member of the faculty and is now using the Faculty Room, which is in constant requisition for committee meetings and conferences, so that the President is compelled repeatedly to vacate his office to give place to conferences of various kinds connected with the life of the Seminary. Several members of the teaching force have no offices.

The Library has no facilities for students pursuing graduate work, in this respect being behind other modern institutions.

The Gymnasium cannot take care of one-fourth of the student body.

New York Hall is crowded to its capacity. It is an old building erected of cheap material in very hard times and is without most of the modern facilities which ought to belong to such a building.

In every respect the Seminary has out-grown its quarters, so that new buildings are imperatively needed. The Board of Trustees of the Seminary recognized this eleven years ago. The action of the Convention was with a view of carrying out the long-cherished plan. The omission of the building fund from the \$75,000,000 Campaign precipitated a crisis in the life of the school.

By a vote of the Board of Trustees at their meeting in January, two million dollars was fixed as the ob-

pective for the building fund. One million dollars of this is asked from the \$75,000,000 Fund. Experts in the building matters say that \$2,000,000.00 will enable us to erect only modest buildings. The present building could not be replaced with the present cost of building material for less than \$800,000.00 or \$900,000.00, and, as already stated, they are wholly inadequate. A number of other buildings will be required.

It seems very probable that the present property of the Seminary will have to be sold as a means of obtaining a portion of the required building fund. The buildings could not be sold at the present time for one-fourth of the amount needed for new buildings, and it would be impossible to borrow one-fifth of amount necessary by mortgaging the present property.

It is self-evident to everybody acquainted with the facts that a building fund for the Seminary is an imperative need, and that the mission interests of our great Boards will be radically affected if provision is not made for adequate buildings to carry on the work of the Seminary.

At this writing there is good prospect that such provision will be made according to plans of the sub-committee of the Executive Committee of the Convention appointed to work out the problem.

E. Y. MULLINS.

#### DELHI, LA.

Great day at Delhi Sunday. Record breaking Sunday school attendance, large attendance at both preaching services; eleven additions to church by letter; Sunbeam Band of 20 and Junior B. Y. P. U. of 15, organized; Senior B. Y. P. U. to be organized Friday evening. Great prayer meeting last evening, 51 being present. Women's meeting well attended Tuesday. The outlook is bright, although the need is great. A family came eight miles to church Sunday, some came from four miles out to prayer meeting. Great Baptist opportunity in Louisiana. Pray for us.

Fraternally,  
C. E. DEARMAN.

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## A Final Word About The South-Wide Normal School

Our correspondence indicates that a choice company will assemble here in Nashville for the proposed "Normal School for Sunday School and B. Y. P. U. Workers," to be conducted May 30 to June 26. State Sunday school secretaries, church secretaries, missionaries, pastors, men and women who have set their hearts on doing distinctive Sunday school and B. Y. P. U. work are coming. The lecturers secured comprise a company of choice spirits whose achievements have led to their selection to render us special service.

The faculty is composed of men and women drawn from the Sunday School Board's educational and editorial staffs, with certain others chosen by reason of their peculiar fitness.

Every effort has been made to reduce the expenses to a minimum. No tuition will be charged; text-books will be offered without charge. The Baptist homes of Nashville will be open to our students at \$1 per day on the Harvard plan (room and breakfast); noon and evening meals can be had down town at such cost as each may determine.

The school will offer an excellent opportunity for workers who desire to render life service in the B. Y. P. U. or the Sunday school. These workers will in the school form acquaintances which may open the way to permanent employment. The members of the faculty will be thus enabled to form acquaintances which will be valuable to them in responding to future requests for information regarding available workers.

We would be glad to have advance notice of arrival of students, but students may come whether they have notified us or not. We will seek to show our students such courtesies as may seem possible, and will use our best endeavor to locate them in Nashville where they can be comfortable.

I. J. VAN NESS, Corresponding Secretary,  
Baptist Sunday School Board, Nashville, Tenn.

E. C. DARGAN, Dean of the Faculty.

P. E. BURROUGHS, Secretary of the Faculty.